

JAMES H. ECKELS.
THOSE WHO LIVE RIGHT WILL
THINK RIGHT.
GOD'S PRINCIPAL JOKES.
BIOLOGICAL STUDY OF SEX.
GOVERNMENTALISM.
—IN THIS NUMBER.

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JUNE—1907

TO-MORROW

FOR PEOPLE WHO THINK

UNDESIRABLE CITIZENS

Undesirable to whom?

Jesus, Bruno, John Brown, Ingersoll, Debs, all undesirable to SOME people.

TEDDY SAYS THAT AGITATORS are undesirable, thus smashing the fame of Patrick Henry, Thomas Paine, Lloyd Garrison and Wendell Phillips at one blow.

AGITATORS have always been undesirable to those engaged in upholding vested interests.

AGITATORS have been the saviours of mankind.

AGITATORS will be undesirable ONLY when we reach perfect society and perfect government. Until then we need them.

DEBS, MOYER and HAYWOOD are agitators. Roosevelt calls them undesirable, but the history of Economic Freedom will write their names large. The Revolution is on.

OUR REALLY UNDESIRABLE CITIZENS and arch-criminals are the conspirators who pauperize the toilers, create the prostitutes, appoint judges, sway the courts, and by bribery, gifts and educational methods, perpetuate GOVERNMENT BY THE MONEY POWER instead of by the people. The real "UNDESIRABLE CITIZEN" has not manhood enough to be an AGITATOR.

Jesus became undesirable when he expelled the money changers from the temple—Debs is engaged in the same work.

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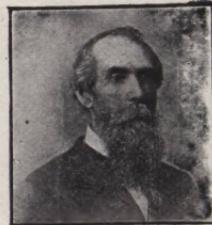
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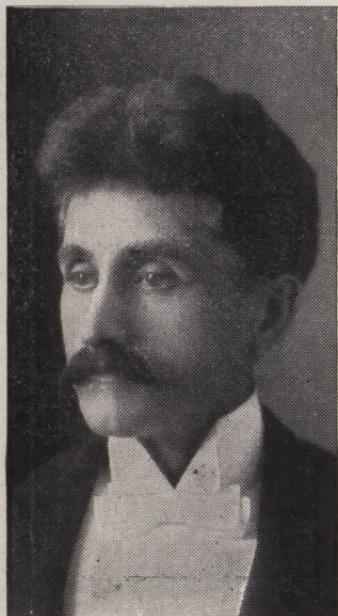
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CHICAGO

WILL YOU SIGN?

With a view to locating several coöperative industrial groups we wish to secure the names of a few able-bodied men and women who are satisfied to *just live well* and enjoy the reasonable necessities and luxuries of life, *without private ownership* of any property, or the receipt of any wages.

Private Ownership is our fundamental curse, the direct cause of our separation into economic classes, the basis of every oppression, of all privilege and subserviency, and it stands in the way of Comradeship, Real Democracy and The Higher Life.

Group Ownership is the only present means to economic freedom, hence it is the only direct method to attain nobility of character and completely overthrow all desire for graft, greed and preference. Now then:—

In order to form *Property Owning Groups* some of us must renounce private ownership; we must become permanently cured of "*the mania of owning things.*"

It is understood that those who sign the following pledge do so, not as a means of reformation, but merely to express a conviction and signify their preparedness for right living. We trust that our readers will manifest their interest in this page by securing as many signatures as possible to the following:

RENUNCIATION

We, the undersigned, in order to accomplish a plan of life that will insure greater health, happiness and harmony, and supply an environment that will enable us to escape the baneful effects of individual competition and insure a life of culture for ourselves and children that will enable us to live as brothers instead of animals, hereby pledge as follows:

To renounce all private ownership of real and personal property, while a member of a To-MORROW group, and, after connecting ourselves with the group of which we arrange to become a part, not to accept pay from the group for our services, *hirelingship* being but the fruit of private ownership—the foregoing to hold good only with the proviso that there be some group formed whose individual spirit is not adverse to our own and settled in a plan satisfactory to ourselves.

NAME.

SIGN HERE.

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BUREAU OF GROUP ORGANIZATION

We are conducting a Bureau of Group Organization and in this number we print a list of some fifty industrial, educational and agricultural groups, each conducted on lines different from the rest.

We believe that to make the socialist ideal, a *coöperative commonwealth*, practical and operative, along with the movement toward political socialism, there should be coincident *educational movement* thru the means of many group organizations, whereby people may be gradually prepared and accustomed to living socially. Perhaps after several thousand groups get into successful operation, eventually a GROUP TRUST may be formed which in effect will be "*A Coöperative Commonwealth.*" We seek correspondence on this subject.

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To-Morrow

For People who Think

PARKER H. SERCOMBE, Editor

RALPH E. SAMMONS, Managing Editor

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NATURAL LIVING.

BUREAU OF GROUP ORGANIZATIONS.

INFORMAL BROTHERHOOD AND CORRESPONDENCE CLUB.

OLD GUARD OF FREETHOUGHT.

BOOK AND MAGAZINE NOTES.

AS A MAN LIVETH

REAL EDUCATION consists in teaching the young how to **DO** things. Genuine intelligence consists in knowing how to do our part of the world's work, in the most perfect manner possible; and an exhibit of intellect cannot be made in any other way.

Those who make "**TALK**" the business of their lives are parasites, (1) because they do not benefit anyone but themselves; (2) it is futile for the preacher-prophet to point out the **RIGHT** way for others to do things, when they do not know the right way themselves; (3) when people know the right way they do not follow it.

THE EIGHTY MILLION men, women and children of the United States have all been **TOLD THE RIGHT WAY** a thousand times at the mother's knee, and the teacher, preacher and governmental utterances have ever corroborated her gentle teachings, but for all this we have a nation of money grafters, love grafters, place grafters and power grafters—they do not do as told, **THEY BECOME WHAT THE LIFE FORCES MAKE THEM**.

Yes, for two thousand years, re-enforced by the example of Jesus, preachers have been telling mankind the **RIGHT WAY**. All know the right way as told by the preachers, but they all ignore it, and continue to act according to the pressure of their environment;—continue to accumulate swollen fortunes, continue supporting a criminal daily press, continue spending annually ten times as much for liquor, tobacco and trash as in the entire cause of education, continue to produce bums, murderers and prostitutes by the million, and the preachers continue telling them the "**RIGHT WAY**"—something all knew beforehand, though they pay no attention to it.

WHAT IS THE MATTER?

OUR ENTIRE SYSTEM OF EDUCATION IS WRONG.

We have been taught "*As a man thinketh so is he,*" whereas, from the standpoint of character culture, the reverse of this is true.

Our thoughts would be right, our government system effective, and morality would become natural, if our educators, instead of "**TALKING**," would spend their time and energies in creating environments in which we might **LIVE** right.

Once we get to living under the right conditions of honesty, liberality and sobriety, our thoughts will take care of themselves, and naturally become honest, just and sober to conform with our lives.

AS A MAN LIVETH, SO THINKS HE.

SERCOMBE HIMSELF.

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For People who Think

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VOL. 3.

JUNE, 1907.

No. 6

While primarily devoted to pointing the way and organizing institutions of character culture (industrial groups) for young and old, where all may **LEARN BY DOING**, this magazine is also an **AVENUE OF EXPRESSION**, wherein people **WITH THOUGHTS**, though on widely differing lines, may place them before other thinkers, and thus, not being devoted to any particular creed or ism, To-Morrow has become celebrated as a thought-provoking publication.

To-Morrow is not run for the profit or gain of its founders; it has been supported from the beginning by those with a message; doubtless much of our very high-class writings are the result of having been done for the love of doing, and not for a price.

For the present To-Morrow is published entirely by a group of young men who are here for their education. *They learn by doing*, and in time will all become thinkers, good business men, journalists and athletes, for they do all their own work, live simply, dress plainly and have no bad habits. There is room for two or three more willing workers of the right sort.

We pay \$75 per month rent for our quarters (office and residence) and sublet a part of the premises to help out on expenses. We are very much handicapped for want of needed improvements, which as temporary lessees we are in no position to make.

We need a permanent Chicago headquarters, a *Fellowship Home*, and we should have it at once. We have found just the property for our purpose—a sixteen room house, with a large barn in the rear, opening to a business thoroughfare—just the place for the printing office below, with bindery and shop overhead—the buildings alone cost \$32,000 a few years ago.

On account of the purpose for which it will be used, we can buy this property and place it in the hands of trustees for the use of our brothers of To-Morrow as a headquarters from which to develop our To-Morrow City for \$12,000, a mere bagatelle for the thousands of comrades to raise who have been reading To-Morrow for the past three years and who know our earnestness and fidelity to this cause and are aware, as some subscribers have written, that the May number alone, is worth \$5 a copy to any thoughtful reader.

This *Fellowship Home* is for *you*. We must raise the \$12,000 at once. Send on your checks immediately, as we wish to pay \$2,000 by June first, so as to hold the property. If you send fifteen or sixteen thousand, so much the better, as the balance will go right into *your* printing and book-binding plant.

Send on your checks, comrades—do not delay—we should have 500 checks in by July 1. The writer of these lines has already given more than the entire cost of the property to this cause, works without pay, is now penniless and will always remain so. It is the only way to feel comfortable. Remember things are doing in To-MORROW Land.

Besides your own mite, let every loyal, real To-MORROW comrade correspond with or call upon all advanced thinkers he knows of, and interest them to the extent their means will permit. Tainted money or not, *get it*—for we will put it to the grandest and most practical use to which money was ever applied.

By and by we will have our farm to pay for and shops to build and equip, for we must have a place for children to grow up wherein they will naturally learn industry, kindness and common sense, without the *ownership mania*. Then we will also want to help other struggling groups, but by that time there will be thousands more To-MORROW comrades to help out. The idea is growing—all we beginners need to do is to be practical, economical and steadfast all the time.

You observe of course in our *Department of Group Organization*, how we aim to help on all co-operative movements of every class—this is because the *perfected* group idea can never be worked out by one alone. There must be many working on as many plans as there are groups, so as to reach the ideals of all and only then as members change from group to group will they finally reach their highest character and voluntarily segregate where they belong.

By education we will eventually mean giving the child such an environment that it will become naturally willing to think and do the worthy things performed by its elders, thus forming a psychological momentum that will enable future education to take care of itself.

The willingness to do—the willingness to attempt—the desire to keep at something—these constitute together what are included under the terms industry, originality, initiative, etc.

The “Children at Play” theory—romping, idling, laughing, etc., is all right, providing it is also accompanied with a few hours of *useful* employment each day.

No one is wise enough to map out a perfect group system any more than an inventor has ever been wise enough to make a perfected typewriter, reaper or printing press the first time. Years of patient experimentation by many is the only way to gain real knowledge of anything.

Better the factory and sweat shop for insuring a percentage of real working men and women than the continuous idleness and playing advocated by extreme sentimentalists.

"This is a delightful world, filled with home made miseries," writes a prominent Christian Socialist. Why not let us encourage Christian Socialism? Jesus taught brotherhood, comradeship; so did Carl Marx. Properly taught Christian Socialism surely embodies the most alluring propaganda features of any movement of our time. The preachers hold back because they are paid by the rich.

Get to work establishing socialist colonies and groups. When thousands of groups get into operation, LIVING BROTHERHOOD, a *group trust* will be formed that will be called *The Co-operative Commonwealth*.

There is more evil in what is accepted as the world's moral code than in all the so-called vices and crimes of the ages.

Our civilization will be a failure until love expression is enabled to live on and on in beauty and sweetness with no reactions, no pains, no murders or suicides.

A girl's future is as safe if she break every rule of the seminary in which she is confined as if she becomes the model pupil. To be a success, catch a millionaire. That's what Evelyn did and that is why she is a heroine.

If God knows his business, there is no evil in this world of ours.

What is called "evil" is the cry of the unfit who are called to perish. Let us be thankful that a good portion of the fit survive.

It may take centuries after death before we can know who were fit and who unfit—given a few generations to work out her problems, nature makes no mistakes.

Stop thinking about the love affairs of other people. They are nearer to each other and know more about it themselves.

Every time you criticize another, which is really an attempt to control, stop and think what tricks of your own you are willing to place under their direction in return.

Criticism stimulates hypocrisy without improving things a particle. Like capital punishment, it is only an evidence of our degradation.

It is only a race perverted mind that will make a contract or understanding with any man or woman extending the right to hound or pry, whatever the provocation. If crime is being committed, the proper ones to call are those who are paid to maintain law and order.

Jealousy is invariably an acknowledgment of unfitness and is purely a form of graft—a disposition to enforce a love in excess of what is earned.

CATS

A brood of five young kittens come to play in my den. They withdraw my mind from books and theories and make me think of *life*. No wonder they become agile, expert and swift, as they practice athletics from five to ten hours a day. They learn *by doing*, and I have never known their mother to correct or scold them. She simply changes her location when they get to playing to roughly with her.

This morning she climbed out of their reach to a high place on a book case, and has "gone into the silence." She is in equipoise—concerned but not troubled. We can learn much from cats because they act very much like we do and we can study them without personal interest.

The five kittens have for several days become gradually aware of an advancing scarcity of milk. Their terror at the thought of their sole food supply giving out was but natural. They have called a meeting to discuss the momentous question—they do not know about their future life—their change of diet, habits, etc. They do not know how to lap milk out of a dish and to them the end of the world is near. After a while it will come to be the mother's turn to have consternation as she sees her little ones preparing for the more mature duties of life. As soon as the kits become independent of her, and learn to lap out of a dish like herself, she will whine and be jealous and coax them to her dry teats and plead for them to pretend that all is the same as it used to be.

We human beings hold meetings and have discussions about things that take care of themselves and our parents fuss and twitter about the time when *we* shall grow older and behave like grown ups with all the accompanying hypocracies and make-believes. The fact is, nature has provided a beneficent, grand, working scheme in which cats and men are merely specks and all come to their destiny under the same set of laws.

START A MAGAZINELET

Any one can start a little monthly that will give them an original avenue of expression, for from \$5 to \$10 per month. Make it, say, eight to sixteen pages (no cover) about the size to go into an envelope. Start with 200 to 300 copies and there you are. We have perhaps 1,000 prolific correspondents who ought to have small magazines of their own, wherein they can criticise to their heart's content and give forth their ideas to a clientelle instead of to only one.

I will cheerfully aid any of our prolific and versatile correspondents to start the ball rolling. The world needs them. *Really!*

HE WAS ORTHODOX

The great interest manifested in securing the pardon and release of Anderson, of Kansas City, who, as John W. January, escaped from prison nine years before, while refreshing in the light of our advancing disbelief in punishment, carries another message that will not be mentioned in any publication but To-Morrow. January (Anderson) was orthodox. He was reared orthodox. He was orthodox when he stole the merchandize from the postoffice ten years ago. He was orthodox when he was sentenced, when he escaped from prison, when he went into business in Kansas City, when he was apprehended by ex-Convict Barnes, and he will be orthodox when he is returned to the bosom of his family.

Suppose January was a free thinker, a socialist, an agitator for a different and better order of things, would the judges, preachers, etc., have bestirred themselves to secure his pardon? Not on your life! Roosevelt would have classed him as an Undesirable Citizen, even though his restaurant gave forth thirteen course dinners at nine cents a plate. Suppose January, though sentenced and escaped, had in him the spirit of Luther, Paine, Ingersoll, John Brown or Debs—men a million times more worthy. Would there have been an executive recommendation for his pardon? Is it necessary to say more to indicate where we “has wassers” are at?

Not only would the “system’s” hirelings and lackeys refuse to bestir themselves in behalf of an unorthodox citizen gone wrong, but when a patient patriot, like Moses Harman, is wrongfully locked up and he so serene and beautiful of character that he could not rob a sheep of its fleece or a flower of its perfume, leave alone a government postoffice, *Executive Clemency* is denied, for those who ask it are without influence. The world has ever been ready to release its harmless little men, but its active *great men, Never*. The same to-day and yesterday, but by God it will be different to-morrow.

UNDESIRABLE CITIZENS

Citizens who in the past have often been classed by representatives of vested interests as “Undesirable” have proved themselves most worthy, under a changed regime. A notable instance being the cases of Washington, Franklin and Jefferson, who were most “undesirable” according to King George.

Our present political and economic system is rotten, honey-combed as it is with bribery, fraud and graft. However, it is but natural that the representatives of those who are profiting under this system should severely oppose those who are agitators for a change.

In relation to President Roosevelt’s condemnation of Moyer, Haywood and Debs as “Undesirable Citizens,” the Executive employing the “severest language against these agitators,” he implies a priori, that “agitators” are and have been pernicious influences in the world’s history, whereas in reality they have been the saviors of mankind:

Surely the general state of graft into which this country has sunk demands a general “square deal,” a complete “new deal,”

that will take no account of vested interests, that will rearrange and remodel our government so as no longer to place all legislation and the decision of all courts in the hands of the money power. It may be that under such a new regime, Moyer, Haywood and Debs, like Washington, Franklin and Jefferson, may become useful and desirable citizens.

Men have passed from jails to the head of governments many times in the world's history and *always* to the betterment of conditions. So much for the undesirable citizens.

THOSE WHO LIVE RIGHT WILL THINK RIGHT

As man liveth, so thinks he.

—Sercombe Himself.

It is now well established that the "education" which has consisted in *becoming intelligent* and learning the theory of things in reality is not education at all. Right mental attitudes will grow out of *Right Living* and they cannot be acquired in any other way. The attempt to artificially inject right thought and theory into the minds of those who live wrongly, unnaturally, must ever result only in abortive effort.

Right living must precede right thinking and right theory. The stupendous artificiality and ineffectiveness of our modern concept of education as seen in home as well as school life, is shown in our complete devotion to the study of the theory of things and up to date, all that has been *taught* in relation to the theory of human life has been completely and viciously wrong.

There is only one way of showing our intelligence, and that is, in the way we do the work of our lives, whether it consists in building a railroad, hoeing one's garden, or in removing a speck from the eye of another.

It is sad to think that every bit of theory in relation to human life that has been taught in the past or present has been criminally untrue, and people will never grow to think normally or naturally and hence will never grow to be truly "intelligent" until they first accustom themselves to *living* normally and naturally.

As we are naturally social beings and interdependent, no one can live normally, naturally, INTELLIGENTLY, except all the members of the group of which they are a part also live in accordance with these qualifications. A thorough realization of the full meaning of my words up to this point would indicate how futile is the constant method used by preachers and teachers who attempt to bring about better lives on the part of children and grown-ups by "teaching them to know better," which is nothing more than teaching them theories, invariably a theory that is not and cannot be lived by the pupil, the teacher having failed to supply the life conditions for living his talk instead of talking it. With proper *life conditions* supplied by the teacher, the thought would conform to the living, hence how plainly it may be seen that it is utterly futile to spend any time whatsoever in "teaching people to know better," teaching people to be "intelligent" in relation to themselves, when the fact is, their thought of themselves will adjust itself perfectly without "instruction" as soon as they are given the environment in which to live normally.

Intelligence, then, does not consist in learning how to know better; it consists in gradually acquiring the habit of living normally and doing cheerfully our part of the world's work without any "if" or theory about it. *Learning to live better.*

If all the Sunday Schools in the land, if all the preachers and moralists would stop this instant trying to "teach people to know better," and apply all their energies, financial and physical, to providing conditions under which people would LIVE BETTER, the thought would follow the life without further instruction and they would then know better in a most practical way without over-stimulating their egoism by talking about it.

Contemplate for a moment our many thousands of degenerate extravagant, idle rich, ruining themselves and their progeny by excess of pleasure, excess of appetite, excess of idleness, all of them living ridiculously, think of the futile task of trying to teach them to know better, and when they "know better" how many of them will be willing to forsake their animalism and LIVE BETTER?

Let those who believe in teaching people to know better go forth among our millions of toilers, among our disheartened, struggling wage slaves, among our millions of American prostitutes and grafters, and realize how all of them have been taught to know better, but that life does not follow thought, but that thought follows life, for *as man liveth, so he will think.*

It is absolutely futile, I say, for educators to follow further the "as man thinketh so is he" method, and if this article does not reach and vitalize the so-called educators of this country and make them realize that they must completely change their methods, that intelligence does not consist in knowing the right way, but in doing the right way, and that to continue teaching theory as in the past, instead of supplying the conditions of life so as to enable theory to take care of itself—if this article, I say, does not reach these perverted teachers and preachers, and show them the error of their entire method, To-MORROW Magazine will never rest until it pours these truths into them to such an extent that they will be obliged to stop and listen.

THE WORLD'S GREATEST PROBLEM

Probably the most difficult lesson that humanity has got to learn and put into practice is the truth that nobility of character cannot be acquired in any other way excepting by living noble lives among people, parents or otherwise, of noble ideals and practices.

Our teachers and prophets of the past were mainly talkers and not toilers, and through the millions of preachers and moralists that followed after them, they have so poisoned the mind of the human race that but very few are capable of realizing that being told the right way or even knowing what is considered the right way, is no warrant that that way will be brought into practice. It is probably fortunate that the talk method never has taken hold of mankind, for the reason that up to date no truly ethical moral code, fit to be adopted in the lives of young or old, has ever been presented.

Among many groups, flock and herds of the lower order which have lived for thousands of generations under God made law, instead of under man made law, we find them often living in an almost perfect ethical state; but we human beings have been presumptuous, we have not been satisfied with the natural God given codes that have done such wonders for the lower animals and insects, we became self-conscious, greedy, and lovers of power, and organized a lot of artificial regulations by which we have tried and pretended to live, but we have only succeeded in developing a colossal hypocrisy.

We evolve clothing to keep us warm, and gradually develop the silly notion that our bodies are not fit to be seen. Not being satisfied with natural organization similar to that of the bee, we developed man made government, depending upon a gross, external control instead of internal acquiescence and conviction. Instead of being satisfied with the religion of nature and the grove for a temple, we evolved fantastic theories and programs and fight to the death for our silly beliefs. Depending upon artificial man made codes and the talk method of attempting to get them brought into use, we have gradually arrived at a state of jumbled-up beliefs utterly impossible of reconciliation, out of which harmony can be arrived at in but one way, and that is by returning to nature and simplicity.

The problem then for us to learn is not only that we must gradually withdraw the talk method and substitute the LIFE METHOD of education, but we must realize that it is only through life interaction that we may gradually learn what is right and what is wrong, that the theories of ethics that we have employed in the past have been artificial, untrue, and based on governmentalism, and only as we separate ourselves from the present ridiculous method of living and thinking, segregate into groups and lead more natural lives, can we hope to attain any high degree of mental, physical or social efficiency.

HOW MANY SEE THE POINT?

In the childhood of our race mankind was wrong in every attempt made to explain life, nature and its problems; nevertheless, we have advanced steadily notwithstanding our wrong theories, explanations and guesses, all of which goes to show that it is a waste of time and energy to have theories of things, that we are just as well off not to have "beliefs," either about this life or the life to come, because most all beliefs have been wrong and do not amount to anything any way.

The following circumstance will serve to show how beliefs and theories stand directly in the way of progress: Recently a bundle of To-MORROW magazines was distributed by an enthusiastic comrade in a shop among fifty or more skilled workers, most of them thinkers above the average.

Special attention was called to our articles on co-operation, group ownership, etc., all of which was unanimously favorable and acceptable to the workmen until one of them, a Catholic, found something in another part of the magazine that did not suit him; a Christian Scientist discovered a paragraph that did not coincide with his theory, a Socialist discovered a statement not strictly orthodox according to Marx, and an energetic truck

pusher declared that he would not think of studying co-operation in a magazine that had anything to say against Hearst.

Now the fact is my brethren, all of these theories of things and our perverted notion that we must take sides and have a creed, are entirely a detriment instead of an aid to progress. If these sturdy toilers could but throw aside their programs and theories of life and say, "let us unite for co-operation, let us form in solid phalanx and vote against the money power in order that we may henceforth work for ourselves instead of for the idle rich," they would accomplish something; but their foolish insistence on the importance of their theory of things, prevents comradeship, prevents co-operation, prevents them from uniting as soldiers of the common good to demand the full product of their own toil.

OUR MORAL CODE

It is a prevailing delusion that the accepted Christian moral code adopted by parents, teachers and preachers, is all right, notwithstanding the fact that the result of its teaching as evidenced in the present condition of human society, shows it to be all wrong.

One of the hardest lessons that mankind must yet learn is that our theories of good and evil, our conventional moral codes, etc., are more wicked and pernicious than what we call our crimes.

The situation is about like this: In his very primitive state before man became a conscious being, he lived according to what may be called God's laws of morality; but after he became conscious of his being, began to accumulate property, made war and began to control others, he then evolved a code of his own, substituting his code for God's code.

Forgetting and entirely departing from the original perfect set of laws he started out with, man has gone so wide afield in following the artificial ceremonials and regulations that he has set up for his own guidance, and has become so dull and debased in the worship of his spurious code that it is almost impossible to drive it into his mind that he originally was provided with another and a better one.

But a casual observation of the habits and courtesies practiced among animals, birds or insects of any known species, will disclose a breeding and magnanimity within family and group life which we human beings cannot hope to imitate for thousands of years to come; in fact, it would probably take a thousand generations of common sense living to bring us back to the state of natural courtesy and good breeding that is a matter of never ending surprise and interest to those who have undertaken the care and rearing of even the wildest animals.

JAMES H. ECKELS

What I shall write about the late James H. Eckels will be from the standpoint of the Presbyterian church to which he belonged, which teaches that he is still living on, the same as before.

Those who are of a temperament that can pity and sympathize with highwaymen because they fail to overtake a stage coach for the purpose of robbery, will indulge in some sentiment that Eckels

could not have remained in harness long enough to see the Commercial National Bank domiciled in its magnificent new structure, opposite the postoffice, in planning and arranging for which, he, as President, took so active a part.

We have thousands of instances, in America, of men who, by persistency, industry and ambition, often combined with cunning, have built up a substantial position and success for themselves—not so with Eckels.

An obscure lawyer in Ottawa, Illinois, small, nervous, insignificant, with an exaggerated ego, and known formerly as the "skeleton of Hogan's alley," where he had his law office, he arose at one bound, through the sayso of a man whom he had never met, to the position of Comptroller of the Currency of the United States. History records that the appointment was a blunder, but it stuck.

The "recognition" was the result of a series of letters, written by and through men of "influence," so tenacious and persistent as to fully warrant the subsequent fact, that it was only from the third month's salary as Comptroller that Eckels was able to spare a remittance of \$30 which at that time was sent from Washington to his laundry-lady in Ottawa, Illinois.

Of course Comptrollers of Currency enjoy exceptional opportunity in the matter of becoming familiar with banks and bankers. Eckels in Washington developed a talent for "inspiring" press reports of himself in laudatory terms. He acquired, too, a talent for making very sound conservative speeches, in a voice much bigger than himself, and as banks and trust companies, especially in Chicago, have ever seemed to be on the alert to secure ex-Comptrollers of Currency for the advertising boost it gives them, Eckels thus traveled, naturally, into his berth at the head of the Commercial National Bank of Chicago.

I knew Eckels personally very well. He had gradually hardened himself into a little tool in the cabinet shop of finance, a tool as hard as a horn-handled spoke-shave, and he cut fully as thin a shaving. Eckels never had an original idea. He abhorred originality, initiative and unconventionality in all of its forms. He believed in punishment. He believed in criticism, ostracism, frowns and make-believes. He had no sympathy with the toiling and drudging masses from which he sprung. For personal interest he became a part of the economic despotism of the money power from his earliest age, and his every ambition was to serve the need of the "system."

Eckels had a nose for smug hypocrites and make-believers and although written reports of him have never been put in this form, he had a most alarming aversion to those who in the smallest matters, might indicate a tendency to oppose any of his favorite ambitions or fancies.

It is said that he was the highest paid financier west of New York, and in this Wall Street showed its astuteness, because "for fair" no other individual this side of New York was so thoroughly and consistently a devotee of the heartless, tigerish, money-mad ideals of Gotham.

A TRUE GRAFTER

One whose mental habit is ever alert to convert every experience in life, however delicate or material, into a formula for watering his own stock.

One with whom every friend is a wall on which to climb to some goal of ambition, one to whom every invitation is an opportunity and every introduction a means to gratifying personal ambitions and selfish ends.

A true grafted knows no gratitude, comprehends no law of compensation, is alert, painstaking and knows no interest except to gratify his ends and climb constantly up, up, up in prestige, in preferment, in place, in power; ruthlessly, persistently, not caring whether he uses the skulls of his benefactors for stepping stones.

Such are the inner, secret workings of the soul of the true grafted, and such is the character and working process of at least eighty millions of people in the United States.

WHY CHRISTIAN SCIENCE?

BY RALPH E. SAMMONS.

Christian Science has become a power and is attracting worldwide attention. Many indeed have been the expressions of wonder and surprise at the phenomenally rapid growth in the number of disciples and followers of this cult, founded on Mrs. Eddy's "Science and Health," and there have been a large number of attempts to find the cause of this popularity in various publications of the country. One of the most vital factors in this study has hitherto been overlooked and neglected—the language and style of the literature and "talk" of Christian Science books and speakers.

We reiterate that all progress of the mass is gradual and evolutionary. Never in all history has there been a sudden complete change from one system of living to another, but there has always gradually grown up in the minds of the people, the new ideas and convictions that transformed their habits of thought and action. No revolution has ever fulfilled, instantly, its purposes, because transformations do not take place that way. The intermediate steps are to be welcomed, and used to a closer adjustment to the working methods of Nature.

Now, in this present time, there are great forces of progression at work in and about us. Vastly important changes are bound to occur in every field of thought and action, through a gradual acceptance of the more basic truths and scientific knowledge of these last few decades of experimentation and investigation. The old forms in medicine, law, ecclesiasticism, economics, and politics shall pass away, giving place to the new ones, based on more fundamental principles of Life, tending toward greater freedom, ease and harmony—Brotherhood.

Christian Science is a step in advance, as its results for good show—a short step, indeed—but this must necessarily be so, if it is to be so widespread in its authority. It is helping greatly in breaking up the old dogmas and narrow conceptions, and even our habits of life. But it is not the ultimate, because the present generation cannot change at once to perfect creatures. Its ex-

tensive growth is due to this fact that it is *not* so far in advance of the old churchianity—especially in its literature.

Covering and hiding the scientific truths, and in a good many cases obscuring them; perverting plain and simple laws of Nature and universal modes of procedure in life processes of all kinds, Christian Science terms are as a cloud of the old theological conceptions, clinging unconsciously to the ancient meanings of the nature of things—clinging to the mysterious, transcendental and supernatural.

The greed and graft of modern civilization is one of the forces that have been utilized, through Christian Science style, in its dissemination, by the promises it makes to the individual for “believing”—promises of prosperity, success, large quotas of this world’s goods, happiness, freedom from disease and sickness, as a result of the belief in the non-existence of “matter” and all the “evil” which has been clinging to the race for centuries. These inducements attract large numbers of those who are now under the influence of these results of our wrong habits, who think that a mere belief can charm away these inharmonies. But throughout all their literature is no explanation of the laws of Nature, by which these results promised are to be brought about.

Christian Science would never have been able to do the good that it has had if not been for this very concealment of the realities of the working principles, because the minds of most of us are so permeated with the ideas of supernaturalism that they would have rejected the new teachings in a plain and simple exposition, using natural and scientific terminology. The promises are made, results obtained, and the flocks come. It is a step in advance of the dependence of the race upon doctors, lawyers and preachers, but it is still far from being grounded in fundamental truths of life, nature, and evolution.

The eagerness with which so great a number of people have taken to Christian Science, is proof of the instinct and desire of the people to be free from the causes of all our inharmonies, to gain and have “health, happiness, and success,” to realize the highest state of expression of the life forces within us. And Christian Science is a degree of advance in this realization. It can pave the way for scientific and fundamental thinking on these momentous questions and for right conceptions of the life processes and Nature’s beneficent laws in relation to individual and social welfare. It is a start toward the destruction of egoistic philosophy; and the establishment of brotherhood ideals and racial interests.

This spirit of brotherhood and democracy, beginning to manifest in all classes of people, as yet can find no adequate means of expression that will not be misunderstood. The orthodox interpretations of the terms at the command of the advanced thinkers, makes it very difficult for them to express to present-day minds the exact meaning of their truths and conceptions. So the new interpretations must come by degrees, and Christian Science is a factor in the progression.

Supernaturalism and governmentalism are so interwoven in all our expressions, that it is almost impossible to find words and phrases to express exactly the fundamental truths, laws, and principles of Nature, in their reality and simplicity. This forms a great hindrance to the general acceptance of scientific facts and

data. The old terms are not expressive enough and the new ones are misunderstood by the mass.

But gradually the new conceptions of the old terms will become more common, the new terms will be more generally understood, when the old will give place to the new and more exact designations. Speed the day!

**TRUST FREEDOM, TRUST EVOLUTION,
TRUST GOD**

THIS MAGAZINE is devoted to attaining the greatest possible freedom for the individual from the right of control or direction by other individuals or by the mass.

YOU WILL SUBMIT to the control and direction of others just to the extent that you are not fit for freedom, and your ability to gradually throw off control is the measure of your fitness to stand alone.

OUR CHIEF OPPRESSORS are Tradition, Precedent and The Fashion. *But few* have the bravery to turn boldly against the bad fashions of Government, Religion, Economics, Ceremonial, Dress, Diet, etc. This magazine says, "To hell with the bad in all of these." *Your old systems* have brought us to a nation of gluttons, drunkards, grafters and prostitutes. ANY CHANGE would do better than the present scheme that makes liars and hypocrites from the cradle. The money power has you by the throat! Brace up!

WHO OF YOU cares to give over the direction of your personal affairs to any other person or persons? Still you all try to direct others, as shown by your advice, gossip, ostracism and punishments.

LET OTHERS ALONE the same as you want to be let alone, and the problem is solved. BE SQUARE!

THE MORAL, SOCIAL AND PHYSICAL STANDARDS of To-MORROW are the highest and it is true that a high standard of life can be reached in no other way, except through *more freedom*. Not freedom to TALK only, but freedom to LIVE and DO.

THERE ARE NO BUMS, rounders or loose people connected with this magazine. These are to be found at swell functions, receptions and clubs, in dress suits and laces. They are the conservatives, the harlot makers. They are the ones who live to sneak, lie and despoil. We have made war on them and in return they revile and exclude us.

SERCOMBE HIMSELF.

OPPORTUNITY EXTRAORDINARY

There are needed several energetic, intelligent, simple-life, young men in the work of the To-MORROW Movement, at the To-MORROW Fellowship Home, taking charge of the various departments of the magazine and home work. A rare opportunity to develop your individuality at congenial employment in a brotherhood atmosphere.

Young men reared in orthodox homes and conventional surroundings, who have become "odd" and out-of-place thru trying to live a natural, free, and unconventional life, preferred.

Write at once to Ralph E. Sammons (one of them), Assistant Editor To-MORROW.

What They Say

Dear Friends:—I like your idea of having a health department in your magazine, and the article on "The Real Staff of Life," in the April number, is fine. Sick people do not generally need drugs; they need to know how to live. Yours truly,
SAMUEL BLODGETT.

Dear Comrade Sercombe:—To-MORROW Magazine comes as a cool, fresh breeze amid the heat of conventionalism. I like it very much and enjoy its every page, tho not agreeing with all. It is hard for me to express the delight I feel that such a chance of free and fearless thought has been established and is in actual existence. Most sincerely,

Nucla, Colo.

M. ALICE SPRADLIN.

Dear Parker Sercombe:—To-MORROW at hand! It certainly is greatly improved over previous numbers and looks good enough to eat. May your success continue to grow. Cordially yours,

ELIZABETH TOWNE, Editor *Nautilus*.

Holyoke, Mass.

Dear Friends:—Am sending my copies of To-MORROW, which I have read and re-read, to friends of mine—one copy to each—whom I am sure will be interested in it, and sincerely hope that some of them will take the hint and send in their subscriptions. Fraternally,

G. S. BEST.

You ask me to send it—To-MORROW,
But I prefer to send it to-day;
I'll send it if I have to borrow,
No matter what others might say.

It's only a small paper dollar
You ask for your magazine bright.
I'll scrimp, if I sweat under the collar,
To retain its radiant light.

Los Angeles, Cal.

G. MAJOR TABER.

Sercombe Himself:—It is like a fresh breath of the glorious air of freedom to come into touch, even through a magazine, with people who dare to think and express their *own* thoughts, regardless of the "prejudices of our ancestors." I am with you heart and soul in your efforts to solve the vital problems of life by seeking *new* light on them. You are not likely to be too broad for me, and I am glad that you are not narrow enough to devote yourself to the propagation of a single set of ideas, however new they might be, but freely give space to the expression of many points of view.

Flint, Mich.

EMMA OVIATT.

Friend Sercombe:—To-MORROW is doing a good deal of rapid firing these days. Are not you afraid you may hit someone? I imagine that you have forgotten how to spell the word "Fear." Good luck to you, and best wishes for your success. Sincerely, MCIVOR-TYNDALL, Editor *The Swastika*...

Denver, Colo.

Dear Sercombe:—You certainly are fearless and fetterless, and this is what will win. Everything that you do is so vigorous, original and shocking that you are bound to make a hit. Fraternally,

W. H.

Dear Brother Sercombe:—The reading matter in To-MORROW is first class and to the point. Right and wrong should have a fair field and contend for the mastery. Your Bureau of Group Organizations is a good idea.

Atlanta, Ga.

W. A. JOHNSON.

I admire To-MORROW but cannot get it in Racine, as the dealers say it is too strong for the town. I get my copy from Milwaukee.

Racine, Wis.

FLORENCE LAURENCE.

My Dear Sercombe:—You busy and rushed for time? Pshaw! You have cast your stone before you towards your goal, but bear in mind that henceforth you live in To-MORROW, and to-morrow lies in infinity—so you have all the time there is.

JOHN F. VALTER.

Any number of vigorous writers ask me how it is they are not oftener accepted in papers having "Letters from the People." I tell them the people are unable to stand anything but the platitudes of the editors and paid writers, and they call on editors to stop the letter writers, or they stop their subscriptions. This shows what imbeciles our education produces. Parker H. Sercombe, editor of To-MORROW, 2238 Calumet avenue, Chicago, has a standing notice for the invigoration of these imbeciles, and under it he prints opposing views. Other editors should try this plan. In his April issue he thus gives me two and a half pages on child labor. He is also the first man to recognize the immensity and the far reaching effects of my work—this from a man who is a critic of the age.

Sykesville, Md.

FRANCIS B. LIVESEY.

KIDNAPPING NOT THE REAL ISSUE

President Roosevelt is short-sighted in his gratuitous condemnations. The real issue is, the producers—the workingmen of this country—refuse longer to permit their comrades to be tried, judged and condemned by a capitalistic court, sustained by capitalistic laws, and controlled by the capitalistic system.

The only "square deal" that Roosevelt can accomplish is to abdicate and help to re-establish the government and courts on the basis of equity.

"Justice to all," cries Roosevelt, when he knows there can be no justice to the toiler until the money power is unseated.

Are Moyer, Haywood and Debs "undesirable citizens"? Then John Brown and the heroes of Concord and Lexington were undesirable citizens.

The economic revolution is on! Let every toiler stand pat!

PARKER H. SERCOMBE.

For Alert Minds Only

This Department is without hazard or risk and is conducted to provoke thought. It will contain diverse writings, poems and fancies composed without desire to please or displease any one—simply a bunch of spontaneous utterances which the authors themselves do not necessarily feel called upon to defend or believe, though much of it will set you to thinking.

This Department will impress your mind with the following truths: (1) Opinions amount to mighty little—not worth quarreling over—the world moves right on—human progress included and directly in the face of good and bad opinions alike. (2) Thinking is largely a game that people play by themselves in preference to dominoes and solitaire—you cannot play it well if your mental habit is to exclude all kinds but your own. (3) Most people meet views that differ from those they have in their own brain-pockets as though their lives were menaced or property threatened—be calm; THE LIFE PROCESS is no more disturbed by the other fellow's opinion than the sun is disturbed by yours. (4) Human timidity and fear of opposing ideas and theories is akin to the fear and timidity of birds and brutes—a mental state entirely out of proportion to the caliber of our race. (5) Human advancement is a result of the LIFE FORCE and is in no way dependent upon human opinions, human talk, or human theories. (6) As inventors, chemists, etc., learn by experimentation and often acquire some of their best knowledge through purely accidental combinations, so writers and thinkers should be always encouraged to freely develop every conceivable course of reasoning, which is the experimental means by which philosophy also must satisfy its claims.

EDITOR.

THE FAREWELL

BY WALTER HURT.

Thou shalt not covet thy neighbor's wife.—Deut. V, 21.

Yes, I am going—leave tonight—
For I have lingered long—
Remained beyond vacation's right
From Mammon's moiling throng;
The city calls me to its cares
Insistently, and I,
As one who from his Eden fares,
Have come to say good-by.

I left your husband in the lane—
He bade me come next year
When once again the growing grain
Proclaims the harvest near.
But nevermore my eager ear
In fields of ripened rye
The liquid song of larks shall hear—
This is my last good-by.

My visit has been very sweet,
 Its days were filled with dreams;
 My comfort you have made complete
 With hospitable schemes.
 You have been so exceeding kind
 Words fail me when I try
 To thank you fully, and I find
 It hard to say good-by.

The cause you may not comprehend,
 Nor would I have you, yet
 These pleasant days brought to an end
 Remembrance must regret.
 The while I hold your friendly hand
 Life's song becomes a sigh;
 But you can never understand—
 God bless you, and—good-by.

ONE SIDE OF RACE SUICIDE

By W. C. COPE.



"Bearing fewer babies and better," is interpreted by many women to mean bearing no babies at all because too lazy to take care of them," or "I don't want to spoil my figure," or "my husband don't want to be bothered with children around."

It is interesting to note what devices many women employ to prevent child bearing and then satisfy the maternal instinct by taking care of a pet dog. It is freely granted that apartment life in a crowded flat is not a desirable place to rear children; but on the other hand, is not the failure to have children the real reason that living in flats is coming more and more in vogue? A mother's first interest is her children, and the family possessing children is more likely to live in a place where children can thrive. Thus families having children tend toward a suburban or a country life, while those having none easily drift into flat buildings or boarding houses.

Of course it is not meant in this connection that unfit people should become parents; neither should a woman be forced against her will to bear a child, but I submit that it is the growing knowledge of the use of contraceptives, coupled with a disinclination to be burdened with the duties of parentage, that has more to do with the decreasing birth rate in this country than any great altruistic desire to improve the race. The superman is not likely to be born in a flat.

Neither does the responsibility altogether rest with the potential mother. Many husbands coerce their wives in the matter of *not* having children just as others use their position as bread-winner, as well as a certain psychic power which a man has over a woman who is associated intimately with him, in order to coerce her into becoming a mother. Many men know that a woman's interest in her mate takes second place as soon as she

becomes a mother. The whole outlook on life of the normal mother is in her child's interest. The father has an interest for her chiefly because he is the *father* of her child and is needed as a provider, though there is often a maternal love for her husband that takes the place of the former sex love. Forgetting the pleasure of fatherhood, which has a joy all of its own for the normal man, many men dislike to face the certain waning interest in themselves as sex companions which is bound to take place as soon as a baby comes into the home, and so they discourage child-bearing.

Women, too, are learning that pleasure for them in sex life is apt to end with the bearing of the first child, and dreading to lose that, as well as the feeling of pre-eminent love which they have for their husband, they fail to become mothers, fearing to face the unknown condition when *he* has no longer first place in their life.

Of course the foregoing does not take into account the cause of race suicide, which is due to industrial conditions—so many women being employed in industrial pursuits. Nor does it take into account the false code of morals which says that a woman who is brave enough to undertake, not only the bearing of a child, but the support of it as well, without a marriage ceremony, is immoral and must be ostracized by all "good" men and women; but all these causes combined are certainly bringing about a reduction in the birth rate, and whether this is a good or a bad thing, will be decided by each one according to his own philosophy of life.

While on the subject let us admit that sex is not a "nasty" subject. It is no worse to study sex perversion than to study any other instinct that has been turned aside from its original use and put to another. The storing instinct in bees and in men originated in the necessity of providing for the future, but has become perverted into a mania for owning things and is responsible for our frenzied financiers and money-mad millionaires. Is it any less nice or interesting to study perversions of one instinct than another? The trouble is that we have not entirely got away from the old ascetic idea that there is something "impure" about sex. Some have reached a point where they think that sex relations accompanied by love are "pure" and seem to think they have arrived at the summit of liberality.

It is my contention that the mating instinct is not different as regards *purity* from the desire for food or any other natural desire. Let your instinct of nutrition become perverted so that you hunger for slate pencils or yellow clay (as is the case with children sometimes) and you will no doubt ruin your digestion and your health. Perversion of the reproductive instinct often results disastrously, but it is not inherently any more impure a subject for study than the other.

The instinct of Nutrition arose from the need of sustaining life, the Mating instinct arose in the necessity of reproducing life, but in the majority of cases the instincts work without their possessors being aware of their purpose. We satisfy our hunger to allay the discomfort accompanying it, and we satisfy our mating instinct to stop the feeling of sex unease (that often becomes as a fire in the veins), rather than from any conscious desire to propagate the race. Nature has taken care that these

instincts should be so strong that everything else should give way before them.

Some regard sex as the "holy of holies." Viewing it personally and emotionally, when carried away on the wings of delight, love is ravishingly sweet, the climax of bliss: but viewed philosophically, love is only Nature's method of perpetuating the race, its delights are only the bait with which she allures us into the pains of parentage.

When Nature, through the Progressive Instinct, has developed a race intelligent enough to gratify the mating desire, while avoiding the pains of parentage, then she has to start all over again. The selfishly intelligent do not reproduce, consequently the propagation of the race falls to the less intelligent; so that at a certain age development always seems to halt. It was so in Greek and Roman civilization. Then came the Barbarian invasion and the progress of the race came to a stop or was succeeded by a period of retrogression, till the Barbarians had caught step with the march of time. Now we seem to have reached another of these periods where progress is likely to make a halt. We *write* about the Superman, but do not want the trouble of producing and rearing him. Thus it is that the so-called prostitute has become a social necessity. Setting aside the false idea of "purity," it is no more impure to gratify the reproductive instinct outside of ordinary family relations than it is impure to go into a public restaurant for one's meals. It is much more in harmony, however, with the customs of the race, and likely to produce more satisfaction to gratify both the instinct of nutrition and that of reproduction in the ordinary course of family life, for to be out of harmony with one's environments brings about its own punishment.

JUDGE M'EWEN AND CHIVALRY

By L. H. DANA.

Judge McEwen of this city, in commenting on Mr. Stead's assertion that American men have no real respect for women, says that women are respected here when they are considered as the present or prospective mothers of the race, but when for any reason they no longer hold that position in the minds of men, chivalrous treatment is withdrawn, "and they are even treated cruelly."

Before we proceed to enter this decree in *toto* upon the statute books of Illinois, will the Judge be kind enough to take the stand and plead, answer or demur unto the following:

1. How many children has he?
2. Does he treat with disrespect "and even cruelty" every man in his acquaintance who has no children, and, further, doesn't intend to have any?
3. Does he know any specific, material and competent reason why a woman is not entitled to regard as a person, without reference to other persons, past, present or potential?
4. Many women have no desire to label themselves as a personal appendage, either by rings, chains, alterations of title, or in any other fashion whatsoever. Is Judge McEwen prepared to

treat with deference women who become "the mothers of the race" without assuming the said rings, chains, or names of other folk? There is, unfortunately, no doubt about the cruelty prescription for such mothers in the past.

5. Does the Judge suppose that any woman with near-brains has a longing for the "chivalrous treatment" given to women by persons of his class? Chivalry that has something real behind it is worth having; we respect a soldier, and we pay him a pension; we extend "chivalrous treatment" to the mothers of the race, sneer at their opinions, defraud them of their votes, debar them from our schools of technology, and pay them \$7 a week in a department store when they are forced into the industrial field. We fill our newspapers with cartoons of silly women at the breakfast table asking their husbands to enlighten them on questions patent to a two-year-old; we write "interviews" with earnest and accomplished women students and workers, and credit them with the statement that men are "real mean," and "awfully naughty," also have them look fearfully about them at conventions lest a mouse should take the floor and relegate them to a table; yet it is to be noted that Mrs. De Vry went into the burning animal house the other day and said, "Lie down, Fido," to the lion. Oh, really now, all this tommy-rot, fol-de-rol, and sentimental nonsense about "chivalry" to women does remind one of the Italian who owned a monkey of sensibility and keen perception. When anything offended the little beast, "Oh, stop-a," said his sympathetic owner, "that-a make-a de monk sick!"

6. In what, pray, will consist this cruelty so sternly threatened by our legal friend? Won't he arise when we get aboard the street car? Oh, misery! but then, we are so unhappy when we are on the average Chicago street car, anyhow, that maybe a drop more in the bucket won't bother us. Won't he remove his hat when he encounters us upon the street? Worse and worse, but it may prove that the breaking heart can survive this cruel blow of fate. Surely he won't use that last resort, supposed to be reserved for petticoats, and proceed to torture with a hat pin? Quick, Judge, this suspense is too much for the mind. **WHAT IN THE WORLD CAN YOU BE ABOUT TO DO?**

Subscribed and sworn to (but not at) by

ANN.

THE LOVE NOT TALKED ABOUT

This article is published because it is written and for no other reason. It is partly true or all untrue, according as one chooses to read it, or according to whom one has in mind. It is not necessary for any one to think that they must embrace or oppose it, as it is really immaterial whether the author himself believes it or not, it having been written as a suggestion to start others thinking.

When Mrs. Parsons' book came out an enraged critic declared that "she was attacking the family and destroying the home," just as though an expressed theory of any one could destroy the cohesion in the family life of eagles, bats, tigers or human beings. After the publication of Mrs. Brooks' article on the negro question we received a very scathing criticism from an Alabama Colonel, declaring that it was absolutely *false*, that white men never molested negro women and girls in the South. These examples are given to show the prevailing belief that somebody's theory may, with one fierce stroke of the pen, succeed in overthrowing some of the treasured customs and traditions of our race. **Whatever is genuine**

in the family relations will last forever, and all that is real in the human love relation can never be overthrown.—EDITOR.

While in so-called polite society, in the atmosphere of smug hypocrisy, subjects relating to sex are habitually tabooed as entirely unfit to be talked about, but little observation and analysis are necessary to discover that especially among *very proper* women, whether wives, widows, old maids or young ladies, sex is an ever present thought; either a memory that will not down or an anticipation that defies warnings and cloisters.

It is not that the thought of the sex experience in itself is such an ever living presence with women of all ages. God forbid my writing or implying so "gross" a thought, but the ever present thing is something far more gruesome, fantastical and morbid, something born out of an unfortunate mixture of vanity, greed and mother instinct, a half frantic, sub-conscious wish for other people to know that they are or have been or will be the chosen one of some man.

In the schoolgirl who quarrels to be "*recognized*" as the sweetheart of some one of the boys; in the bachelor girl concealing or mis-stating her age purely because she does not wish to appear to have gone so many years without having been "*taken*"; in the complacent wife who marries "*well*" and whose main thought as she smugly prinks herself up for a function is, not only that she is a chosen and selected object for sex enjoyment, but that the conditions thereof are entirely within the approval of the others she will meet, who may or may not have been so successful.

Truth to tell, the most perfect illustration of *the love not talked about* is the widow, often of advanced age and in deep mourning. There was once a man back of those widow's weeds and she wants people to know it. If she does not have sex attraction now, she wants to advertise that she once had and that *the man selected her* and took full advantage of her charms.

This is not an opinion, it is pure psychology. Some of these heavily draped women keep up the show for forty years for the satisfaction of having *other eyes* see that they have not drawn a blank in their sex career.

So, that elusive and desirable thing which women talk about as love in nine-tenths of all cases really consists merely of the satisfaction of getting ahead of the other woman or a consuming vanity that wishes other women to know that *the certain man* chose her out of all the world for her surpassing sex attractions, which, "*to him*," were irresistible. In reality, this is the most sublime and the happiest thought in the life of many a demure woman, but it is the love *that is not talked about*, being obscured in a network of make-believes to lead you to think it is the conversational kind.

APPRECIATION

Editor of To-MORROW: I would like to pay a tribute to one who has contributed to To-MORROW ever since I made its acquaintance and has produced some rare gems indeed—Estelle Metzgar Hamsley. Her last poem is a *gem*,—so tender, so pure, so full of real pathos, it seems to me that none who read "*Love's Triumph*" can fail to be impressed that she has given us a masterly picture of Love's great struggle and of its only logical outcome—its triumph.

GEORGE VAIL WILLIAMS.

DREAMLAND

BY ESTELLE METZGER HAMSLEY.

What a reveling riot of rapturous dreams,
 Thrilling me through and through,
 In a country lit only by laughing star-beams,
 In a wonderful land—with you.

We forget the world we've left behind,
 And, with never a thought of duty,
 We forget all others of our kind,
 Giving sway to the spell of beauty.

Soft south winds caressingly blow,
 Laden with perfume rare;
 While music, in cadence soft and low,
 Is borne on the sighing air.

We ask not "whither," we ask not "whence,"
 We simply dance to the measure,
 Ravished and lost in delights of "sense,"
 We yield to the hour's mad pleasure.

You hold to my lips a glass of wine,
 I drink the dregs, for 'tis sweet;
 Drink of the essence of love divine,
 And at last our willing lips meet.

Never a joy the gods can give
 Will ever equal this;
 In memory, sweet, again I live
 In the rapture of that first kiss.

Now, every night, when twilight falls,
 And the sun sinks, low, in the west,
 The God of Dreamland softly calls
 Me to come, with you—and rest.

Morpheus, thy welcome call I heed,
 And Nox, ancient Goddess of Night,
 Thy somber robe entwine—concede
 To Somnus, God of Sleep, the might

To safely bring to me my mate,
 Who comes, with flying feet, to render
 Love's dues, for which I scarce can wait,
 In warm caress and accents tender.

Beloved Night,—and Thrice Blessed Sleep,
 That frees us from all bondage mortal,
 By thy free leave the tryst we keep
 In Dream-Land, just within the Portal.

And you and I, who, waking, fear
 Our mutual love to own,
 In Dream-Land hold each other dear,
 And know "as we are known."

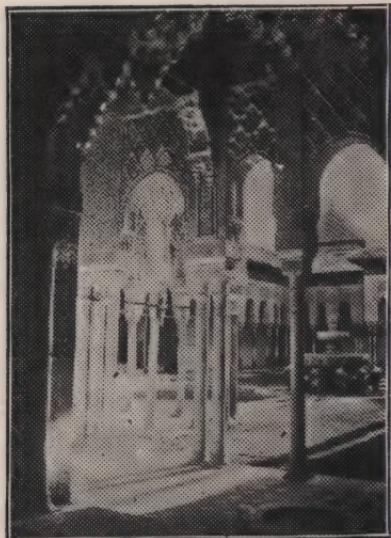
THE CHICAGO ELECTION

The defeat of Mayor Dunne for re-election and the adoption of the traction ordinances by referendum vote resulted from the most complete union of low political, exclusive social and high financial forces ever effected in an American city.

The new City Council is Democratic by 38 to 32. But as at least 17 of the 38 Democrats will join the "better element" of the Republicans whenever both are wanted by the corporations, while only 3 of the 32 Republicans are likely to balk at such a combination the Council may be described as having a Democratic majority of 38 to 32, but a corporation of 46 to 24.—*The Public*, April 6.

Fire Paintings

By E. L. G. BROWN.



THE COURT OF LIONS
ALHAMBRA, GRENADA

less earth, and leave it painted as they are found in the floor or panel; and but for the distance from which seen and the blending of color in the designing, would look one brilliant patch-work; and yet they show still more half-tints and shot lights than the dyer's art could achieve with textures.

The larger pieces of clay tile better show the wealth of color, because the surface painted upon is larger. Some pieces vie with the snow in whiteness and the white alone are an evidence in themselves of the riches and variety of one color. If the white clay tile which the modern builders seem to prefer to the warmer colors—because they know no other—were placed together indiscriminately, the effect in the ensemble would be unpleasing and patched; for just as the snow has a whiteness which ivory has not, and both are white, so the fire's products show depths and shades gradating from the tone of ivory to that of snow. But only a practiced eye can sort white from white, and even it soon grows tired and dazzled, and the warmer colors and every color are like the white. The fire gives off every shade.

Fire paints and fascinates. The child loves its sparks as toys, and its flame lures the moth to destruction. The heathen watched the fire and worshiped; the Mahomedan and Christian marked its effects and built, and they have left a powerful testimony to their infinite skill in the mosaic of their temples and palaces. These mosaics are a stupendous work of art, and a priceless heritage, for they show no sign of age.

The Alhambra, that town rather than palace, for a lifetime would not be too long to explore it all, is full of such mosaics; the walls glisten with them and eighteen generations have walked the courts since its mosaic artists worked. They wore

Who shall be your painter? Some famous man—or who? Have you seen the fire's paintings? For fire is the greatest of all great painters. With the air as brush, fuel for its paint, it finds its canvas everywhere. Its touch mars or beautifies, liquefies or solidifies, blackens or whitens. It transforms into pictures the very substance upon which it feeds, and picture succeeds picture until the heavens catch the glow.

But such are its fleeting pictures. The clay seen in the mosaic or in the larger blocks in familiar use around and in the home is the strongest evidence of the power of fire as a painter in indelible colors. The tiny pieces which in the whole are mosaic, enter the kiln as color-

as they are found in the floor or panel; and but for the distance from which seen and the blending of color in the designing, would look one brilliant patch-work; and yet they show still more half-tints and shot lights than the dyer's art could achieve with textures.

no western dress nor spoke a western tongue, for their prophet had spoken in the east and they kept their faces eastward toward the rising ball of fire and the fire painted each tiny block they laid.

There is only one Alhambra; its mosaics scintilate, and they have been touched by many a morning, noon and setting sun—for they are well done. But the fire paints on, for the New World as for the Old, in the West as in the East, for the church as for the palace, for the home as for the court, for the mosaic-workers of to-day as for those of yesterday, and the sun touches each day to illuminate the work well done.

Who shall be your painter?

IN WISTFUL MOOD

BY RALPH E. SAMMONS.

(To Gladys.)

I would that I might better able be
My kindly, helpful spirit to express;
To show to those I love that I would give
My all, my entire life, myself, for them.

* * * * *

They cannot know the aching of this heart—
The throbbing pity of this soul that longs
To pour out treasure store, with no alloy,
Their joy and happiness to make complete.

* * * * *

Yet I seem impotent this love to prove
In my full-welling breast. There seems no way
Nor means—My fellow-men would ostracise,
Condemn and scoff at me, were I to loose

* * * * *

The natural, free, strong impulse urging me
To yield up Self for Love and Truth, and thus
To find my life a thousandfold enriched
Thru losing it in service for my kind.

* * * * *

We reach and grab. We hurry, fight and cringe;
We live in constant fear, nor take the time
To think, and find the truths of Life and Love;
How wistfully I would we might be kind!

* * * * *

I would the freedom have to give myself
Without reserve, to whate'er makes a claim
Upon my willing powers—to stranger, friend,
Or best belov'd—in fearless brotherliness.

* * * * *

If *She* could know the fulness of my gift
Of self to Her desires and needs, She'd ne'er
Have fear in freely bidding me to come—
Or go. 'Twere Heaven then—the Reign of Love.

“UNDESIRABLE CITIZEN” BUTTON.

“I AM AN UNDESIRABLE CITIZEN” BUTTON SENT
POSTPAID ON RECEIPT OF 5 CENTS; 6 FOR 25 CENTS.

A New Theory of Cell Action

BY A. BETTES.

Mr. A. Bettes, the author of this series of articles, which are quite original and revolutionary, has been in harness in practical electrical work for several years, installing and operating light and power plants and railway sub-stations. During this time he has discovered discrepancies between orthodox and electrical formulas and the actual workings of electrical instruments. He had been taught that current is directly in proportion to electro-motor force and inversely to resistance; but the ammeter, which registers the current, and the voltmeter, which registers the electro-motor force or pressure, always show an inverse reading when a load is thrown on or when a short circuit occurs. These discrepancies led him into a field of thought, investigation and experimentation which has resulted in the following series of remarkable studies.—EDITOR.

CHAPTER I.

THE CONSTITUTION OF MATTER.

The original conception of the constitution of matter was that it consisted of a hard spherical molecule, and that bodies were built upon such, although not in contact with one another.

These molecules were considered the vehicles on which energy rode and that where there were no molecules there was no energy. This thought gave to matter an active principle and to energy a passive state. As these particles became more active, they separated from their crowded state, due to repulsion, thereby causing expansion and a less dense condition. As expansion continued, the free path of each particle became longer, and the speed greater, during which the neighboring particles collided causing heat and light.

These original conceptions are still a part of our scientific code and some physicists devote pages in mathematical calculations as to the distance these particles travel, and the result of their collisions. It was considered that attraction brought the particles nearer together, resulting in increased density and weight. This conception was further extended by Boscovich, who did away with the conception that the molecule is a material body occupying space. He considered the particle to be a mere mathematical point, towards or from which certain forces act. He held that, as the forces were approaching the point contraction was the result and a repelling force set up, while the reverse action caused expansion, thereby developing an attracting force toward the center.

This theory did not satisfy the scientific mind as it did not explain the inertia theory of matter. Newton's law of gravitation made it necessary to conceive a universal vehicle possessing inertia; it must be frictionless, homogeneous, incompressible and fill all space. We do not quite understand how this universal plenum can possess the property of incompressibility, fill all space, and at the same time possess the property of penetrability.

Water is nearly incompressible; but, as it does not fill all space, it can be penetrated, due to the displacement of the particles of which it is composed. Helmholtz, watching the smoke-ring from his cigar, conceived the molecule to be made up of such a form out of the active ether. He called this form the vortex ring, and he devoted considerable time in examining it mathematically, after which he concluded that the vortex ring must be the true form of the atom.

On the basis of Von Helmholtz' investigations, Lord Kelvin founded a theory, which is now scientifically accepted, that all space is filled with a frictionless, homogeneous and incompressible fluid (the ether), and that the atom is a simple active vortex in this fluid, the form of which is shown in Fig. 1.

He holds that the existence of the different kinds of atoms may be accounted for by the fact that a vortex need not be a simple ring, like Fig. 1, but might have such a form as shown in Fig. 2.

Since a vortex can never intercept itself, it follows that the number of times that such a vortex is linked with itself must always remain the same. Hence he supposes that the atoms of the different elements are distinguished from one another by the number of links therein. From this theory we infer that the place of the element in the different orders of creation can be calculated by counting the number of links in its atom.

The linked vortex theory, at first, seems somewhat inconsistent; but when we consider the forms described by the resultant composed of varying periodicities of the constituent forces under the different phases of the period, then this theory seems to have some coloring of truth.

Fig. 3 represents our idea of the cross-section of the spherical form of the ultimate condition of matter. This form embodies part of the original conception and part of Boscovich's idea. The form of an atom of the respective elements must be a common form, in order to satisfy physical experiments; this form seems to satisfy these conditions. The radial lines are those along which heat, light, and electrical action takes place, while the closed curves or circles represent the equipotential surfaces along which magnetic action takes place.

S. P. Thompson and others say that a charge of electricity on a spherical conductor acts on external bodies as if the entire charge came from an internal central point, and the tendency of the charge is to recede from the center to the surface. This, and other similar experiments, led Boscovich to the conclusion that this central point was a mathematical abstraction.

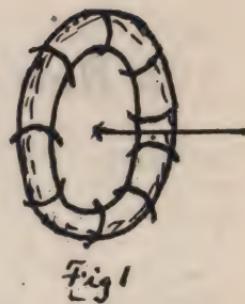


Fig. 1



Fig. 2.

The working of the electro-magnetic forces in and about this form we will endeavor to illustrate in the most simple way. The rubber ball, with a very thin surface, will serve this purpose. In its natural constructed state, the forces radiating from the center, impinge vertically on every point of the within bounding surface. When this within radiating force equals

the elastic properties of the bounding surface, the form is in a neutral condition, or has taken on a neutral set. If the radial forces increase in strength, the bounding surface is enlarged and the elastic properties therein are increased, or a restoring force is developed in the surface, tending to bring it back toward the neutral condition, which is toward the center, although the restoring force of which is, in this case, away from the center elastic properties are developed at right angles to the radial forces, as shown in Fig. 3.

The greater the strength of the outward radial forces, the greater the elasticity, or potential, in the enlarged curved surface or surfaces; the greater the capacity of the form, the less dense and the more active or kinetic is its condition. As the radial forces decrease in strength, the developed restoring force in the curved surface or surfaces will cause contraction, a less active state and an increase in pressure within. When the radial forces act toward the center, from the neutral or natural condition of the bounding surface, elasticity is again developed, then toward the neutral condition, while in the former case, the restoring force was toward the center.

It will be noticed that there is a great difference between the forces that act along the radial lines, and the elastic force which is developed in the curved surfaces, which act at right angles to the radial forces at every point.

The outward elastic limit is the maximum positive magnetic potential, while the inward elastic limit is the maximum negative magnetic potential. The radial forces play between these potential points or poles, reaching the greatest velocity, or kinetic activity, at a point intervening the two poles, or that point which marks the neutral or natural condition of rest.

The swinging pendulum, under the same law, oscillates between two potential points, or poles, reaching the greatest velocity, or kinetic state, at a point intervening, or that point which is its neutral, or natural, position of rest.

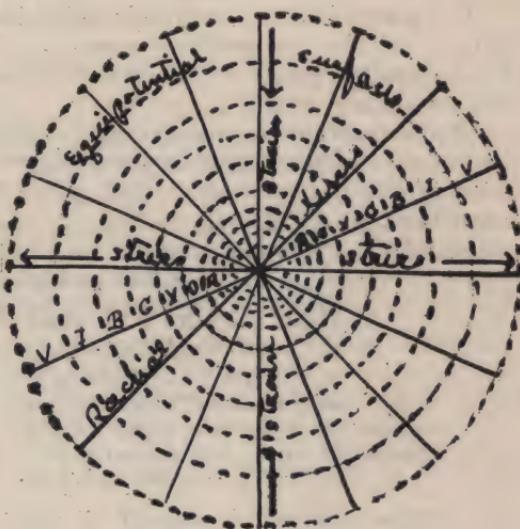


Fig. 3.

The Earth has two magnetic poles, between which the kinetic energies of the sun oscillate annually. Thus we see how it is that all matter possesses two magnetic poles, and only one kinetic, or electric pole.

Study carefully the descriptive matter as to the action and the reaction of the forces in the rubber ball, and it will be easy to comprehend the relation that exists between electricity and magnetism, as illustrated in Fig. 3, which will be the subject matter of the following articles.

PER CASTRA AD ASTRA

BY WILL HUBBARD-KERNAN.

From "The Flaming Meteor."

“Per castra ad astra”—through camps to the stars—
Ran the demagogue legend of old:
It glowed on the banners borne forth to the wars
By the soldiers believing and bold.

When torn by the spears of the truculent foe,
And trampled by hoof and by heel,
They were taught that their glorified spirits would go
Straightway to the Land of the Leal.

Poor dupes of proud devils! They thought if they gave
Of their blood to the glory of kings
They would sweep forth, transfigured, from out of the grave
With a flash of white, fluttering wings!

“Per castra ad astra”—the lie has come down
Through cycles and conquests unknown;
And still it stirs men to march forth for the crown,
And with bayonets prop up the throne;

And still it stirs many to barter the bloom
And the song and the sunlight of time,
For the hope of a blessing beyond the bleak tomb
In a vague and invisible clime;

To stifle the lyric that leaps from the heart,
And to turn from the waltzers away,
Though thrilling and tingling to share in a part
Of the merriment gladsome and gay;

To shrink from a present and palpable bliss
And many a blessing benign;
To flee from the sweet, cunning lips that would kiss,
And the ripe, rosy sparkle of wine.

Yes, they hiss down the flesh and its every delight,
And they dream the denial will buy
A lily-hung harp and a diadem bright
In a possible sphere in the sky.

O! pity the Puritan friar and nun,
Who crucify sense for the soul;
Who tread upon thistles while under the sun,
And quaff of the bitterest bowl.

O! pity the martyrs, wherever they are,
Who sacrifice happiness here;
Who boast of the pleasures they mangle and mar
In their wrath on the altars they rear;

For the grave-worms are cruel, the grave-clods are chill,
And a dream is uncertain at best;
Then laugh and make merry, my lads, with a will,
While the passions pulse high in the breast;

Nor trade off the glorious things that you hold
 In the grip of your palms for a prize
 That may vanish forever away when the mold
 Sets its seal on your beautiful eyes.

Be good to yourselves, and be good unto all
 Who travel your way to the tomb,
 And reach out wherever your foot-prints may fall
 For all of the roses that bloom.

Seek the glad, whitest glory of starlight and sun,
 And when it is lost in the night
 Let your hearts bubble over with frolic and fun
 Where the festival fires burn bright.

Kiss the lips that may offer, and kiss them once more,
 And join in the shout and the song,
 And drink of the dew that the wine-presses pour,
 And jest as you journey along.

“Per castra ad astra” may do for the clown,
 But never for you or for me,
 Till a dead man or woman from heaven wings down
 And points up a path we can see!

THE MAN WHO LIVES FOR MEN

By J. BURRITT SMITH.

I've a likin' for the man
 Who keeps thinkin', when he can,
 New idees of right and wrong,
 New inventions for the throng.
 Parties new and laws to make
 To keep hogs and heathen straight;
 Never willin' to root 'round,
 Like a gopher in the ground,
 Fillin' other people's hole
 With his own ungrowin' soul.

He's the man who hates a rut;
 Ain't afraid o' changes, but
 Keeps a-thinkin' what to do
 That'll help the feller thru
 Who is loaded down with debt—
 Workin' hard each day, an' yet
 Never seems to get ahead,
 But by selfish men is bled
 'Til he's old and bent and gray,
 Toilin' in this up-hill way.

Makes mistakes? O' course, all do;
 But his heart is beatin' true;
 An' he doesn't count the cost
 Or the riches he has lost,
 Nor the social freeze an' frown
 An' political renown
 That have passed him coldly by,
 Willin' he should starve an' die
 Just because he's took a stan'
 For the rights o' brother man.

“Take my hat off?” Yes, I do,
 To this feller, brave an' true,
 Whistlin' down the path o' life
 With his babies and his wife,
 Carin' not for thanks or rest
 If some other feller's blest.
 Yes, I honor such a man,
 An' I place him in the van
 Of the heroes good an' grand
 Who for men have dared to stand.

Our Perverted and Unperverted Sex Natures

BY EDWARD H. COWLES, Ps. D.



So little is the Sex Nature and Sex Organism understood or appreciated, or its Potential influence and effect upon the Life, Health, Happiness and general well being of *Many* realized, that I am impelled to lay aside the personal reluctance which the sensitive person naturally feels at exposing their finer Thoughts, as well as feelings, to public view, and comply with the urgent request of the Editor of To-MORROW for a paper on this subject which is vastly more important and far-reaching in its influence and results than is realized, even by

many who have made it something of a study.

It must be recognized at once that while general observations can be made, certain Laws cited or brought into requisition, and a general rule can perhaps be laid down, it is impossible to formulate details or specific instruction which can be applied with equal clearness and force to all, for the reason that varying degrees of growth, development and education are encountered, the needs and demands of the varying temperaments must be met, and the CAPACITY—a very important factor—of the Individuals must be fully considered ere we can approximate the right or wrong of the Act, Condition or Environment for the Individual.

This implies that what is right for one individual, or one *Two* who so blend in their Natures and Souls that they are in reality One—the two counterparts of a one perfect whole—would be wrong for others. And *this is true*. It is here that many make a fatal mistake. There is as wide a difference between the *Necessities, Longings and Demands* of a *Refined, Sensitive, Spiritual and highly developed* man or woman and those of a *Gross, Course, Sensual* person, as there is between day and night—and the difference is as distinctly marked.

It is here that a fixed Law or Principle which makes no distinction must fail. We see this in our present civil laws, as well as in that which custom has formulated into an *unwritten law*, and both work the most serious injury, as the most casual observation will prove. This principle is well recognized in our schools where students are graded according to their Intelligence and Capacity. Man readily understands that a highly bred Hambletonian Race Horse can't be mated with the heavy, logy Percheron Draft Horse. Yet when it comes to Man and Woman, they are permitted to mate in any way chance may decree, and both are expected to "be good" and say the Yoke don't Gall, when the shoulders are a festering sore!

It is to the *Refined, Sensitive, Highly Organized and Spiritual*

ually Developed persons that I address myself—those who through Education, Experience and Spiritual Development have grown up to that Higher Plane of living where they can grasp the Higher Ideals and where the Longings and Demands of the Soul are more in accord with its Inherent Purity, instead of an Educated Perversion and Counterfeit, as is most common in the past and in our own day.

While it must not be expected that we can or will all see alike on this subject around which Tradition and false teaching has thrown such an air of mystery, and which custom and "Mother Grundy" has in the past relegated to the unclean and degenerate, I think we can find some principles to guide us in forming some general conclusions which will serve to at least enlighten us and enable us to better define our position and understand ourselves, then, perhaps, we will find that we have been *censuring ourselves unjustly and have condemned that which is of all things Pure, Sacred and Divine!*

In general, I believe that in the treatment of this most important subject, the *Primary and Fundamental Principles underlying the true Import of the Sex Nature and Sex Organism* have, in the main, *been overlooked*. In order to get at the "heart" of the question, let me ask, "What is the *Original or True Principle, Import and Ultimate of Sex-Expression?* What is its *Primarily True Character, as designed by our Creator?* Has God implanted that within us which is *Inherently BAD?* Has *He implanted Impulses, Longings and Desires within the Soul which are only designed to Torture, Mislead and Degrade?* Or, is it *Inherently Good*, and is it that we have allowed a *base Counterfeit and a still Baser Perversion to be foisted upon us in its stead?*

Why are we given a *Nature* that so *loudly calls for this medium of Expression?* Why is it that the *more Refined, Sensitive, Highly Organized and Spiritually Developed the person, the more sensible they become of these Demands* (which they at last find emanate from the *inner Sanctuary of their Souls*) and the *more Exacting their Requirements that the Demands and Longings of their Soul-Sex Natures, instead of that of mere Physical sensation, be most fully satisfied?*

That which is commonly recognized as "Sex-Expression" does not—CANNOT—reach beyond the realm of Physical sensation, because the *Higher and more Exalted Emotions of the SOUL—this SUBLIMINAL SELF—are not engaged*, hence this is NOT, in any sense of the word what I shall designate as *Soul-Sex Expression*. It is but a *base Counterfeit—it is an Unsatisfying Perversion which but plagues the participants.*

The more SENSITIVELY our Souls are ATTUNED to the Divine—the Higher our Ideals—the Higher our Standard of Purity, SACREDNESS and LOVE, the Stronger and more INTENSE are the LONGINGS, DESIRES and IMPULSES of the Soul to thus EXPRESS itself with a Companion Soul who KNOWS, SENSES AND RESPONDS TO THESE UNEXPRESSIBLE, DEEP AND WONDERFULLY POWERFUL PULSATIONS OF THE SOUL!

But WHY these Desires, these UNEXPRESSIBLE Longings, these very PULSATIONS and BREATHINGS of the Soul itself? From WHENCE do the come? You, who are possessed of a highly SENSITIVE and REFINED NATURE, tell me, do they spring from a lower *Animal Desire, a Sensual Nature, or from your Higher,*

Richer, Spiritual Love Nature—from your *Soul-Self*—the “Subliminal Self?” Are we made so painfully conscious of these Irrepressible Longings and Demands of our very Soul-Self only that we can *repress* them (and thus Repress LIFE ITSELF!) or should we recognize their True and Higher Origin, their Purity, their Sacredness and their Potency, and seek right conditions for their True manifestation and their Highest Expression?

To my mind, the whole subject resolves itself into TWO questions, viz.: What is the TRUE NATURE, IMPORT and ULTIMATE of Sex-Expression, as it is called, in its *Original* and *Unperverted form*, and *How*, and *under what conditions* may we employ these *wonderful* and *Potential Forces* for the *best* and *Highest GOOD* of our *Spiritual, Mental and Physical* being—*How*, and in what way can this wonderful Expression of the *Soul's Deepest and Purest Emotions* be made to contribute to our Pleasure, our Well-being, our Happiness, and the further development and Unfoldment of the real Soul-Self?

Owing to the differences of Natures, Individual Requirements and Soul-demands mentioned above, and for other reasons as well, it is extremely difficult to make one's self rightly understood. Certain Natures can only understand certain other and corresponding Natures, and that which will reach the very depths of the Soul in one person, may make but a faint Mental impression upon another, hence even here, some will read between the lines and discover the true Interior Import of what is said, while others will read but not understand, they will see, but there is lacking Spiritual Discernment.

I lay it down as a *Fundamental Law, Fact and Principle*, that *SOUL-SEX Expression*, in its *TRUEST and HIGHEST SENSE*, is *NOT Physical nor Sensual, but IS, ENTIRELY and ONLY, the EXPRESSION of the DEEPEST, TRUEST, PUREST and most SACRED EMOTIONS OF THE SOUL!* It is *Soul speaking to—communing with Soul, in its own Tender, Refined and Expressive Language, the Conscious Self being held in at least partial abeyance, so that the Realm of the Spiritual or Soul-world are virtually entered.* Does a *Pervert, or Sensualist* know what *THIS* means?

This is what I conceive to be—in part—the *True and UNPERVERTED Standard—and Experience—of SOUL-SEX-EXPRESSION*, such as is *actualized in the Sensitive, Highly Organized and Spiritual person under such conditions as should obtain in the True Life.* Anything *LESS* than this *IS ITS PERVERSION, and the Misuse and Abuse—and the DEGRADATION AS WELL*—of one of the greatest *Blessings* a beneficent Creator has conferred upon Humanity—it is the *Perversion and Misuse of one of THE Highest, Purest and Most Sacred Attributes of the Soul!*

These thoughts Actualized, carry a deep and abiding *CONSCIOUSNESS and REALIZATION* of the *INHERENT* Sacredness, Sweetness and Purity of the Sex Organism, as well as the entire body, which will impel a corresponding condition in the external.

Have you ever tried to solve this very puzzling sex problem? Have you ever tried to untangle the tangled mess in which you find this question of Sex-Expression involved in almost *every family*? If you have, I'll venture to say that unless you happen

to be one of the very few, you left it in the same tangled condition. You KNOW there is *something wrong*, and your Soul tells you it *cannot be* that our Creator designed, and has ordered, that Sorrow, Suffering, Heart-Burnings, Sensuality or degradation should be the Consequences of the use of the Sex Organism. This is a "Problem" only because of our *false traditional teaching* and the *acceptance of false standards of Right and Wrong, and of living.*

The solution of this seemingly difficult, and much tangled question lies in the RIGHT answer to the questions propounded in the seventh paragraph of this paper. There is NO GOOD but what *can be*—and IS—*Perverted!* And the GREATER THE GOOD, THE BADDER THE BAD! The *greater* and *more beneficent* the UNPERVERTED GOOD, the WORSE and more DEGRADING is *its perversion*, and the more we *Grasp* and *Realize* the FUNDAMENTAL NATURE and CONDITIONS of TRUE SOUL-SEX-EXPRESSION, the FARTHER AND MORE RAPIDLY WILL WE GROW AWAY FROM ITS PERVERSION—THE MORE REPULSIVE AND ABHORRENT ITS PERVERSION WILL BE TO US!

This is absolutely true of *Soul-Sex-Expression*, which, when contemplated in its *Sacred, Loft*y and *Ennobling* sense, is the greatest blessing that a Beneficent Creator has conferred upon man—and WOMAN! It is a *Soul Function*, and is *Fundamentally* and *Essentially* connected and Interwoven with the *Higher Life*, and is the *EXPRESSION* of the *Higher* and *Finer Faculties* and *Attributes of the Soul*, of which TRUE LOVE is one of the Greatest. It is the *EXPRESSION OF THE DEEPEST, PUREST AND MOST POWERFUL EMOTIONS OF THE SOUL!*

So rare is a correct and an Intelligent understanding of this great and Vital problem that we seldom find anything but its PERVERSION, in some of its varying forms and degrees! It is owing to the fact that its PERVERSION, and the *Legalizing* of the *Prostitution of Women is so common and prevalent*, that *these conditions* have become the Standard by which IT and People are *judged*, which is a *Judgment, and a Character given it, based wholly upon its PERVERSION*, and NOT at all in line or harmony with its *True Import—which is the exact opposite!*

(Concluded next month.)

A SONG

What do I see in your brown eyes?
A world of wonders in them lies;
Such fun and mischief they reveal!
Pride, patience, pathos they conceal:

Darkly bright,
Brightly dark;
Moonshine,
Ember spark.

I see the strength of noon tide's glow,
The wish to ease another's woe;
And, for the sad ones in distress,
The soft twilight of tenderness:

Brightly dark,
Darkly bright;
Sunshine,
Star light.

—CHARLOTTE PECK.

A Mood and a Memory

BY WALTER HURT.

On my natal day no fairy godmother bent above my bed to shower upon me any dower of physical or mental graces. I have missed the art that extracts melody from the inanimate instrument, that compels to voiceful harmony the vibrant strings of harp or violin. I lack the faculty of form, the sense of symmetry, that lends cunning to the sculptor's chisel or gives power to the painter's brush. Yet am I poet enough to interpret the soul of poetry, whether it find expression in music, sculpture, painting or prosody. I have that innate love of sweetness and beauty and sublimity taught of no technique, and so when I have heard the world's great masters of melody my receptive and responsive soul has correctly translated their message.

Some days agone there came to me a graceless genius, yet graceful withal in every way. A careless vagabond he was, clad in garments of tattered velvet. His form was such as Phidias might have given. He had the face of a poet and the eyes of a woman. The curls fell adown his fair forehead, a cascade of jet over an alabaster cliff. His cheeks were rich with the color of the wine of Roman hills. His voice was as soft as the vespers of his native valley. Under his arm he carried a violin of wondrous workmanship, stained by the touch of Time, rarely tinted by the caresses of a century's passing seasons, dark with the shadows of many vanished years. It might have been a priceless Cremona, and for this its owner neither knew nor cared. He played for me and I marveled much. I straightway knew him for the favored child of Orpheus, who had taught him all his own seductive secrets. I have heard all the great violinists of this generation whose names are worshiped within the fane of Fame, but their most exquisite harmonies were as pallid discords, evolved from a tortuous technique, compared to the chromatic canorousness which the untaught skill of this wandering minstrel wooed from those enchanted strings. I spoke to him of the stage, and sought to allure him with a verbal vision of crowded auditoriums. But he laughed at it all, the Vagrom One, for he was careless of his jeweled gifts even as he lightly held the grosser value of earth's material wealth.

He played again, and the witching strains touched and wakened every sentiment of my soul. There was nothing here of studied art and painful, patient training; but speech and tears and smiles swept out on the air from beneath his swaying bow. I listened to lovers' voices while they whispered tender vows, and anon the sound of a woman's sobbing, then once more the plighting words of passion's troth. Suddenly the melody became a part of me, and I found myself floating through violet-scented vistas until I stood at last in a sensuous land, under sultry skies. The music changed, and then flamed for me the sunsets of far-off Italy. Infinite-eyed Madonnas looked down upon me from archaic walls. My soul drank the wine of a worshipful sound until I felt the touch of white and clinging arms, the pressure of soft kisses.

Soon a subtler strain was born between the bow and strings, and in turn the neutral tints of twilight fell about me or I saw the damask of dawn spread upon celestial canvas. I felt within my quickened pulse the ocean's ebb and flow on distant southern shores. I heard the shower when summer leaves are shaken

after the rain. The wind whispered sweet secrets to the rose that made it blush and tremble on its twig, and the listening lily turned its fair face away. I heard the soft whir of wings, mingled with the song of other birds. All the romance of life was revealed in those ravishing notes. I heard first the laughter of lovers in orange groves where fountains plashed accompaniment to the rossignol's refrain; then the sonorous sweep of the Wedding March and glad gratulations to the mated pair; anon the lisping words of infant love, then the innocent prattle of lusty youth; again the treble tones of age, and at last the funeral chant.

Beneath the player's tranceful touch the sentient strings made many swift and startling transformations. I saw my gondolier, dusk and debonair, and heard the plashing of his pole, as we passed on a liquid pathway between the palaces of the doges, while the moonlight made a symphony in silver upon the waves in our wake. Now the music's tone took on more of intensity, and it was like unto the pleadings of a passionate lover. Then it ceased to implore and became implacable. It was strenuous, insistent, inexorable as the demands of dishonor. I clasped in close embrace the voluptuous daughter of a Latin land, and felt my blood quick turn to liquid flame.

But of changeful mood, the strings gave a story of sorrow for prelude, then told of tragedy and death. For sake of some lady fair the rapiers rang, and clashed, and circled, and writhed like serpents of steel, till one was sheathed in the heart of him who was doomed to meet defeat in the depths of that wooded glen. A single grave embossed the sward, and in its outline I saw the pathetic emblem of the End.

I gave Apollo a coin from my emaciated purse, and the manner of his acknowledgement was reminiscent of the distant days when Rome ruled the world and her imperial eagles were perched on every civilized capitol.

To-day, on the Bowery, I saw my musician with a dreamer's face and the eyes of an angel. He was drinking large quantities of very bad beer and eating limburger and bologna, and swearing loudly at an equally drunken companion who addressed him as "Fritz."

SOCIAL EQUIPOISE

THANKS TO YOU ALL.

To Wisdom for the right way.
To Folly for the wrong way.
To Success for what it brings.
To Failure for its lessons.
To Wealth for its comforts.
To Squalor for inspiring sympathy.
To Despotism for our bending.
To Democracy for upbuilding.
To Good Health for its joy of living.
To Sickness for its inspirations of neighborliness.
To the Swift for its achievement.
To the Slow for its sturdy promises.
To Conservatism for its ballast.
To Radicalism for alertness and daring.
We have you all—We need you all—Thanks.

PARKER H. SERCOMBE.

Another "Test" Case

BY RALPH E. SAMMONS.

Throughout the ages man has been unkind to his pioneers and prophets, and we have not yet evolved to a point where we may unmolested seek higher and better truths than those to which we cling. A complete fluidity is necessary to avoid friction. While living up to the best that we know to date, our minds should be alert to find the higher conception and practice of Nature's laws and the truer adjustment of the internal with the external.

We are still oppressing and suppressing the thinkers and the doers. We fear that a contravention of our old beliefs will utterly destroy all basis of life, forgetting that truth must prevail in open fight, and it is truth alone that can guide us along the paths of health, happiness, and ultimate success in meeting the conditions of life.

Moyer, Haywood and Pettibone, leaders of the Western Federation of Miners, are now incarcerated and held for trial, because they were trying to better the condition of the great army of hireling laborers of this country; Bernarr Macfadden, editor of *Physical Culture*, is now under a re-indictment for trial for publishing articles on the topic of sex education, showing the extent of perversion and ignorance upon this important question; Emma Goldman, lecturer and editor of *Mother Earth*, has been arrested and persecuted for her advocacy of individual ideals of government, and last, but not least, comes the news that Eugene Christian, food expert and dietitian, 7 East 41st street, New York City, is under the ban of disappreciation, suffering penalty for attempting to give us better food and health, without dependence upon a class of medicine men, who talk, practice, and prescribe disease and ill-health.

Mr. Christian has spent more than twelve years in the study of physiological chemistry and food chemistry, and the method of laying out a perfected diet for well people, and a diet for sick people that will counteract and remove the causes of stomach and intestinal disorders, and has now been arrested by the New York doctors for practising this information. The charge made against him is not practicing medicine, but relieving suffering without it.

Mr. Christian studied medicine a good many years ago only to become convinced that it was of no value as a curative agent; gave it up, went into a commercial pursuit; his health gave way, and knowing no other source of relief went to the best stomach specialists in nearly all the large cities in this country, viz.: New York, Chicago, St. Louis, San Francisco, New Orleans, Philadelphia, Boston, finding medicine futile. He went to these learned specialists with the request to make out a bill-of-fare, what to eat for breakfast, dinner and supper, and how to proportion and combine these foods so they would produce chemical harmony. This the doctors freely admitted they could not do; they studied drugs, not foods. It was here that the weakness of the Medical Profession in curing these diseases was made apparent; therefore Mr. Christian went into the study of physiological chemistry and food chemistry, not only as a vocation, but for the purpose of saving his own life; he succeeded, brought himself to perfect health within a few years, established a system of selecting, com-

bining and proportioning natural foods that is actually curing people. To this the doctors object. So strenuous is their objection that they have taken the risk of having him arrested and branded as a criminal with absolutely no charge against him, except that he is relieving suffering without medicine. His arrest was made more than a year ago, but for some mysterious reason the Medical Society did not bring it to trial until April 4. They set the case for trial six different times, but put it off each time.

Mr. Christian was tried before the Court of Special Sessions. The testimony showed that he did not give medicine in any way, shape, manner or form; that he did not permit himself to be called doctor; but he was tried, and under the law that exists in the state of New York was found guilty, and fined as a lawbreaker and a criminal.

Mr. Christian paid his fine under protest, and immediately took an appeal to the Supreme Court, where the case will be determined, and if not in his favor will be carried to the Supreme Court of the United States.

Mr. Christian's strongest supporters in this fight are doctors, such men as Dr. Samuel S. Wallian, author of a new book called "Rhythmotherapy," and Dr. Eli P. Miller and other practitioners of New York, who have spent more than forty years in active practice and have finally thrown medicines to the winds and are now advocating natural or hygienic remedies for all forms of diseases.

That a man can be arrested under a Medical Practice Act who does not give medicine but who advises against it, and hauled to a criminal court and placed under the ban of criminality, is a disgrace to this republic.

Mr. Christian is writing a book which will be ready for distribution about May 5 called "Medical Legislation," in which he reviews the conditions under which medical laws are passed, what the results are now, and what the results will be if such conditions continue.

Mr. Christian is the author of two standard books on the subject of foods and hygiene, and no doubt this booklet "Medical Legislation" will be worth reading. It is sent free on application.

How long, O Truth, will we continue to repel thee! How long, O Toleration, will we continue to fear thee! How long, O Mother Nature, will we continue to disobey thee!

BIRTH

BY WILLIAM PLATT, LONDON, ENGLAND.
 The new-born babe utters his plaintive wail. . . .
 Another life to taste life's mystery!
 Now fresh begins the never-ending tale,
 Earth's marvel, life's increase, love's ecstasy.
 Thou, little one, wilt count the starry skies,
 Though now thou scarcely seest thy hands of silk;
 For thee the Ocean tides shall fall and rise;
 Today thine only care is flow of milk
 Unto thy mother's breasts. Some day again,
 Weary of wisdom and philosophy,
 A woman's breast shall ease thee of thy pain,
 A woman's love mother a child for thee.

The world rolls on, still seeking what is best;
 The babe still finds it—at his mother's breast.

While Love Shall Last

BY MRS. L. M. HOLMES.

And thus Grace and Raymond were united and of course they were very, very happy. They fully believed that their love surpassed all former human experience—it was exalted, unapproachable, purer, than anything mortals ever knew. They had found the secret of happiness in love and it was perfect. Their love was free! Bond love could never, never attain such heights of sublimity. It was such love as would show to the world the baseness of trammelled, regulated affections.

For several months, no doubts, no dull moments, no misunderstandings, no dark moods came to mar the lofty splendor of their ecstasy. Their whole existence was bathed in a golden radiance of quivering, superlative bliss. What did people mean when they spoke of sorrow in the world? They two had forgotten. And of course it would last. There was no reason why such supreme love should ever die.

But a time did begin to steal upon them when each wondered secretly why they were no longer content to sit for hours clasping hands and gazing into each other's eyes; why the hour which forced them to separate for a time seemed a relief, a welcome break in the long, cloying sweetness of their dream. Each felt guilty when conscious of the feeling, but so it was. Grace had resumed her writing, after the first three months of their union, as she had engagements which could not be broken, and Raymond had been compelled to work more than he cared to; but even he became conscious of a willingness to resume his labors that he wondered at. But as yet there had never been a shadow of a disagreement or misunderstanding between them. Occasions there were when each avoided the glance of the other, lest some lurking evil, some stray imp of boredom, a flitting spectre of impatience might be caught in the eyes where love alone should dwell. But no open break in their ideal lovers' existence came to startle their confident souls. No voluntary separation of even an hour's duration had ever occurred. A walk, a call, a sight seeing trip, were not to be thought of except together.

Until—one evening when they had been together about six or seven months, Raymond hesitatingly suggested that Grace read a new novel he had brought her, while he ran around to the club to see a friend who was in the city but for a day. Grace made no verbal reply but raised her grave, beautiful eyes and looked at him in wonder.

"You know, dearest, one owes a little to old friends who have proven themselves true in more ways than one. I will not leave you long."

"Since you feel the need of going, do not ask me. You know you are free to come and go as you choose. If you feel happier to go away without me, go by all means."

The delicate mouth closed in a firm proud line, but tears welled up under the downcast lids. Raymond stooping to kiss her, saw them, kissed them away and—did not go. Yet both were uncomfortable, uneasy, and at a loss for words to cover—not express—their lack of happiness.

Two years passed away. They were abroad, traveling a little from place to place to gather materials for their labors; now

and again stopping in some quiet spot to work. Grace sat alone one afternoon, before her desk. She was not writing now, but the pages of manuscript strewn about indicated a hard day's work. Her hair was pushed back from her brow and lay in disheveled coils on the top of her head; she looked pale and tired, and in her eyes lurked a look of pain; two upright lines had wrought themselves between her brows, and that proud, firm closing of the lips seemed to have become habitual to her. She sat with her hands folded before her, in a deep reverie; but at last she arose wearily, bathed her face and arranged her hair but made no change in her dress. She sat down and waited. At first patiently, then restlessly as time went on, with an increased depth of that sad pain in her young eyes so sorrowful to see. She began to pace slowly back and forth across the room and at last opened a door leading into the corridor. From somewhere below the voices of men in animated conversation came to her ears, interspersed with laughter. One she knew but too well—she had often said to herself that no voice was so much like exquisite music as Raymond's. Then she closed the door and walked again—fiercely, impatiently now; angry tears came to eyes and her bosom heaved convulsively. An attendant came to the door and asked if dinner should be served.

“Not until Mr. Lyle comes up.”

“Shall I tell him? He is just below.”

“No. He is evidently busy.”

Grace closed and locked the door and threw herself upon the sofa. She began to sob, to weep and moan as only strong, emotional women do when once they abandon themselves to the woful spell. Minute after minute passed away and still her sobs shook her frame; women only weep thus when alone and men never know; for out of the universe somewhere they finally gather up power to meet their duties calmly, weakened and suffering physically though they are. Suddenly a voice and a step in the corridor aroused her.

Nervously she hastened into an inner room, plunged her face into a basin of cold water, smoothed her ruffled hair, composed her features, snatched a book from a table and sat down in her accustomed chair in an easy attitude, as Raymond came hastily in.

“Oh, Grace, I hope you will pardon me! I met some old friends below and they insisted that I should eat with them in the dining hall. I wrote you a little note and sent it by—no—I have it here! I did not see the boy at the moment and then forgot it. I am really very sorry, but I hope, dear Grace, you were not lonely. I will make it up. Let's go somewhere. Take in the best opera in the city, have a nice little supper afterward, and look on the world at midnight. Come, will you go?”

Grace looked up and met his uneasy glance, and she coldly turned away.

“I do not care to go out. You go if you wish.”

“Now don't be angry, dear, because I stayed away so long with a couple of old friends who may be able to help me on a little.”

“I am not in the least angry. I hope you had a pleasant time.”

A long silence fell upon them. Grace appeared to be reading intently while Raymond fidgeted in his seat. At last he broke the silence.

"Come, Grace, I know you feel hurt at my long absence, but why should you? You of all women have so many resources in yourself, and you would grow very weary of me if I claimed your society all the time."

Grace's forced calm almost gave way and a quick sob, a swell from the recent storm broke from her lips.

"Save yourself the trouble of trying to console me. I shall soon be able to adapt myself to the situation I find myself in."

She desired to be as cold and calm as steel—she succeeded only in being bitter as women who feel invariably are.

"Grace, dear, why do you feel so bitterly? What is it that pains you so? What would you have me do?"

"Nothing that it does not please you to do. You are under no obligations to me."

"Well, I am trying to do what pleases you." He sighed wearily and leaned back in his chair. And now one saw since the light and animation had died out of his face, that he looked worn; lines crossed the clear cut features that should not have been there.

"Very well," Grace murmured, still with her eyes on her book. She was weak, nervous and exhausted, and she trembled with the effort to remain calm and cold. He could not know how she was suffering, but somehow he fell to studying her face. He bent forward and laid his arm across her shoulders.

"Grace, darling, you look ill. You have been crying—you are suffering. What is it? Surely not merely because I was absent a little longer than usual. Are you then so very unhappy?"

"Oh, Raymond, Raymond!" she cried as with one swift motion she threw herself at his feet with her head on his lap. "I am mourning for our lost happiness—our lost love! Where are they? Why have we let our love slip away from us? Why are we not the same to each other? Are we not the same beings? What have we done with our love? Tell me, Raymond! Bring it back or let me die!"

He took her in his arms and held her tenderly, soothing her with caresses as one might a sorrowful child. But, oh, the weariness in his face! It held no hope, no comfort for either, and the words he spoke were but broken tender phrases.

"Why do you not tell me what I most want to know?" she moaned. "Where has our happiness that was so unapproachable, gone?"

"Oh, Grace, I do not know!" he said suddenly, as though letting fall a burden grown too heavy to be borne. "But certainly we love each other."

"Then why do we not find the old happiness in being together? You seem to like to be away—and once it was heaven merely to be side by side."

"I do not know, Grace. We are very fond of each other yet, I know. If we cannot feel just as we did at first, never mind—let it go. We can find a great deal in life to make us happy—let us cease to moan over dreams faded and gone—let us at least be in peace. I want to be kind to you, dear."

She suddenly became very quiet and lay with her face hidden in his breast a long, long time. Then at last she released herself from his embrace and arose to her feet.

"I suppose you are right. We must accept the condition which seems to have come to us without either being to blame. Forgive me, for treating you to a scene. I will try not to have it occur again."

She walked over to the mantel and leaned her white arm upon it supporting her head. Raymond looked at her anxiously for she was very pale.

"Only try to be as happy as you can, dear Grace. It is not such a tragedy after all that we do not feel so completely absorbed in one another as at first. We could not do our work if we did. I am sure I care a great deal for you and you—I am not so very bad, am I?"

"You are all that a true gentleman should be. Yes, I will try to be happy in the ordinary way that women are. It will be strange to have to *seek* happiness as other women do—but after all it does not matter—I suppose we can be good friends even if we—"

She swayed to and fro strangely then fell forward. Raymond sprang up just in time to catch her in his arms. She had fainted.

He laid her on the sofa and hurriedly summoned a physician. They worked over her a long time before she was conscious again. Then Raymond learned that she had not dined and dainty soups and dishes were sent for and he fed her with his own hands. He petted her and caressed her until midnight, when at last she fell into a natural slumber. Then Raymond sat back in his chair with closed eyes and looked so unutterably worn and weary and the lines in his face seemed deeper than before.

(To be Concluded.)

BARBIZON

RALCY HUSTED BELL.

At Barbizon—at Barbizon—
My heart is still at Barbizon,
Where the drowsy poppies are
Dreaming 'neath the moon and star.
Through the dawn and through the day
There my soul would love to stay:
There to wander through the fields
Where the golden harvest yields
Peace and Plenty—and the hours
Are soft and sweet as summer flowers,
Kissed by breezes as they pass
Through the lanes and through the grass—
Down at blessed Barbizon—
At Barbizon—at Barbizon.

At Barbizon—at Barbizon—
My love is still at Barbizon,
Where the forest trees are high
And mosses soft beneath them lie;
Where the reddest poppies grow—
Conscious flakes of scarlet snow—
There a maiden told to me
Wond'rous tales of mystery—
There my heart and soul would stay
With the maiden night and day—
There to kiss her hair and eyes
When the sunset burns the skies,
Down at peaceful Barbizon—
At Barbizon—at Barbizon.

A Biological Study of Sex

By GIDEON DIETRICH.

CHAPTER I.

INTRODUCTORY.

From the dawn of human consciousness, primitive man has been greatly interested in the study of sex as being the most intimate and patent fact of his existence. However, for nearly two thousand years this vital subject has been enclosed within an ecclesiastical bull, with the privilege of being discussed and expressed only within the prescribed limits of priestly rules and regulations.

Humanity is now gradually breaking thru its crusty shell of creeds and servile obedience to hypocritical masters, and with this new-born freedom there arises a great impulse to return to nature and learn more of the mystic powers of sex and the laws of our propagation. As a result of this impulse we have lately been overwhelmed with literature and discussions of what are commonly called "sex problems."

Every new philosophy, cult or ism appears to include within it some specific "cure-all" for such problems. Thus there is no other vital question pressing for immediate solution whose premis and factors are in a more chaotic formulated condition and about which there is such divergence of opinion as to a rational method of solution as these sex problems.

Those "radicals" who are devoting the greatest energy to "sex reform" appear too greatly preoccupied with other questions of a secondary nature to make a systematic study of the essential factors of sex problems, and those orthodox scientists who are discovering the basic laws of sex appear too intent with their labor to interpret the scientific facts for the popular mind; or may it be that they see the revolutionary significance of the facts and are thus closely muzzled and thereby prevented from giving them a rational interpretation?

It must be conceded that if we ever accomplish any substantial sex reforms they must be brought about in a systematic manner and along scientific lines. In the last decade there have been some valuable popular works written on this subject, but it seems to me that none of the authors have clearly grasped the full meaning of the latest discovered scientific facts, and especially the fact of artificial fertilization and the far-reaching significance which this bears to the entire "sex problems."

It is therefore the purpose of this Study to present the most important biological facts related to this subject, with a view of formulating all the factors in a logical order and outlining a scientific basis for future discussions.

Perhaps the greatest difficulty which the average reader will have in obtaining a correct viewpoint of the whole subject will be to realize the fact that the phenomenon of sex is something entirely distinct from the process of propagation. The two have been so intimately associated together in the popular mind, from purely natural causes, that it will no doubt be difficult to think of sex without considering it an elementary part of propagation.

We have obtained our common conception of sex and propagation from their most complex expressions as seen among the higher plants and animals. Here the two are so intimately inter-

woven that their secondary relation to each other is almost impossible to distinguish. We have been taught in a vague manner that in the lower forms of life there is not such a close relationship and that propagation is sometimes carried on without the aid of sex.

It has only been within the last decade that science has succeeded in completely separating the two into their simple factors, and this fact will now enable us to clearly understand the nature of each one and what relation sex and propagation have to each other.

First, it is now a well established scientific fact that all the different forms of propagation, such as sexual, asexual, budding, etc., are only an expression of one basic process, and that is a process of cell-division. No matter how complex the form of propagation may appear, the fundamental principle which underlies all forms is a process of cell-division. It is therefore evident that in order to understand propagation and just what is implied in the act we must make a closer analysis of cell-division, and this will be attempted in the next article.

Aside from the complex secondary aid which sex has given to the process of propagation among the higher forms of life, the most important fact which has always led to the conclusion that the two must have an elementary relation is the fact of fertilization. We might easily understand how species could be propagated without the secondary aid given by sex if it were not for the seemingly elementary act of fertilization. In fact, it is well known that among the lower forms the complete propagation of individuals is constantly carried on without an act of fertilization, and this parthenogenetic form is so common that it has always served as the most difficult fact to be harmonized with the theory of the elementary propagating nature of sex and fertilization. That propagation is accomplished in this manner should have suggested to a logical mind that sex and fertilization cannot be an elementary part of the propagating process, but so persistent is a false theory when once firmly rooted into the public consciousness that even some of our most advanced scientists cannot get over the habit of speaking about "sex-elements."

The term "sex-elements" is always used in the sense that they are reproductive elements; or as we speak of oxygen and hydrogen as elements, and their proper chemical union (re)produces water (offspring). Now, if the theory that sex is an expression of reproductive elements is correct, then there could be no propagation in any form, unless we assume a duality of primary forces instead of a monistic unity of an ultimate cause.

Such an assumption would, however, not be entertained by any clear-thinking mind at the present day, so that we are forced to the conclusion that the propagating process is essentially one in its basic principle, and that the fertilizing union of two living units is only a secondary factor in the process.

It is now not even necessary to reach this conclusion by the deductive method, but scientific experiments have clearly demonstrated that the act of fertilization is only a *life saving act* and in no sense a reproduction or life creating act.

In "The Dynamics of Living Matter," published by the Columbia University Press, Prof. Jacques Loeb, the author, has

proven conclusively thru his own experiments and thru the experiments of other workers in this field of biology that the act of fertilization has only a catalytic chemical effect upon a living process WHICH EXISTS; and so it does not produce life or create a new living unit. Both he and others have shown repeatedly that the unfertilized eggs of sea-urchins and those of other lower forms may be restored to a growing fertilized equilibrium thru the catalytic effect of a special salt solution in which they are placed. The unfertilized male germ units may also be restored to a growing condition by allowing them to penetrate into living plasm from which the hereditary nucleus has been removed.

Now, a chemical catalyst acts from a distance or thru its mere presence, without forming a chemical union with the substance acted upon. Thus the mere presence of nitric acid will change starch into dextrose without forming a direct union with the starch; and the enzymes and ferments of biology are known as catalysts, and their action is that to express one of the basic principles of the living process.

It is self-evident that such artificial restoration of a fertilized equilibrium within germ units cannot imply the union of reproductive sex elements, but the fertilization is purely the result of a catalytic substance acting as a chemical catalyst. It is not essential to the point here at issue to know whether all germ units, both male and female, could be restored to a growing equilibrium in an artificial manner, or whether such knowledge would be of any practical value; but the fact remains that if it can be accomplished in some, then, according to the law of unity, ALL FERTILIZATION is purely the result of catalytic action; and with the establishment of this fact the old theory of the elementary reproductive nature of sex is completely wiped out, root, trunk and all its branches.

From this scientific point of view we will be compelled to interpret the entire phenomenon of sex in terms of *fertilization* or *sex-love*, and also be compelled to completely abandon our old interpretation from the viewpoint of its elementary propagating nature.

Sex, sex characters, sex organs, sex functions, sex expressions, all must be explained in the light of sex love and as secondary aids to propagation, in place of the old interpretation from the theory of its elementary reproductive nature.

It can readily be seen that it would require a large volume to even do partial justice to the subject, but in this Study I shall endeavor to give as clear and comprehensive an outline of the nature and development of sex as space will permit, it being assumed that the reader is fairly familiar with the general biological laws of evolution.

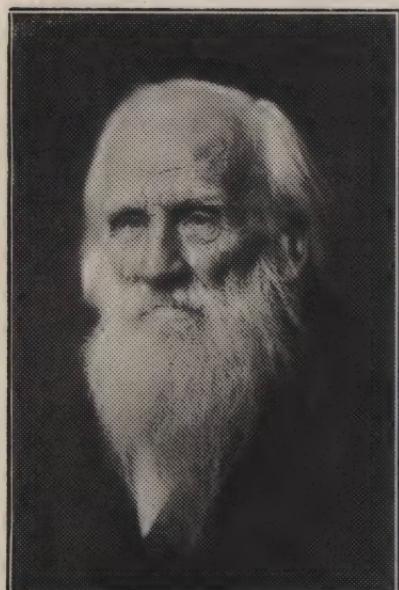
The Pinkerton Labor Spy

This remarkable book by Morris Friedman, for three years stenographer for James McParland, superintendent of Pinkerton's Western Division, in charge of the Moyer-Haywood case, will be given free, postpaid, with one year's subscription to To-Morrow.

Can Evolution be Controlled to Improve the Human Race?

BY WILLIAM PENN BENNET.

William Penn Bennet was born May 12, 1819, in Franklin county, Maine, one of the seventh generation from John Bennet, London, Eng., who came to Jamestown, Va., in 1664, but moved the next year to Middleboro, Mass., where he bought him land for a home, which has not been out of the family name, one of the eighth generation now living on it. W. P. Bennet moved to Ohio in 1841 and now resides at Marietta, O. He has taken an active part in various reforms, and the accompanying half-tone of the grand old man shows him to still have maintained an active and alert mind, a prominent believer in and worker for the Brotherhood of Man.



There are plenty of facts recorded to prove that it can be so controlled. The *Literary Digest*, October 13, makes this remark:

“Stirpiculture is the most accurate and scientific process as applied to domestic animals, and the more it is investigated the better. Yet here, too, there is not the slightest chance of applying it to man.”

In previous remarks the *Digest* is disposed to ridicule such an assumption. Further on the following appears:

“What physicians want to know is why children differ from their parents and from each other, and why defects and diseases appear.”

There is a practical eugenics that can answer these questions

and other difficulties in improving the human race, and they will be considered in this paper.

There is a known fact that the male has a much greater influence over the offspring than the female. For more than ten years in conducting a dairy I fully confirmed that fact in the increased value of my milk. I questioned a butcher and he recognized the same fact in the improvement of beef cattle. And the farmer, if he wishes to improve his wool or increase the speed of his horse, looks for the male to do it.

ILLUSTRATIONS.

“An English merchant found himself on the verge of bankruptcy. He determined to forge a note. He did so, and when it was due he forged a second and lifted the first. He continued, and took up the last note with his money. During these months he begat a son; this son grew wicked with his years, and the father could not manage him. He sent him to a noted school. The boy kept the school in a perfect uproar. His plans were so cunningly laid that no one could detect his deviltry and he was sent home.”

Now here is a fact: The boy was wicked, his evil deeds were

from his father's blood, and the blood was defiled through his mind or his mental forgery. What is your conclusion? If evil thoughts in the mind pollute the blood, then, logically, noble and grand thoughts will sweeten the blood, that it will bring forth honor and virtue. The man knowing these facts can, if he will, abstain from evil and nourish the good, and thereby improve the race.

"An intelligent lawyer, standing well with his fraternity, took a 300-mile business trip and returned completely exhausted. His mental powers were extinguished as fire with water. In this debilitated condition he embraced his wife. The result of such a crime was most shocking. The thing had neither nerve nor muscle. It breathed but a moment and was put out of sight." The man could give only what he had. His natural functions had vanished. The wife was innocent; she could not correct the mistake; she could only go on and fulfill the law of her being.

"An eminent judge had been sitting at his bar for six weeks and he craved a visit home. Saturday his wife, with a spanking team and carriage, came for him, and they had a pleasant drive through the country of farms and forest. He had invited several of the fraternity to meet him at his home that evening for a social promenade and dance. They had a most enjoyable evening, the friends returning home at 11 o'clock, and the judge and his wife retired in a most delightful frame of mind. At the appointed time a daughter was born and she proved the most charming and amiable of all his children: bright and intelligent, and she outclassed her older brothers in the same lessons and took the prizes.

The beginning of this sweet-minded child was with the father, as is the origin of every child, and was received and supplemented by the mother. She can educate but she cannot create.

From the above illustrations it is evident that the father has a greater influence over his offspring than the mother! Each child is endowed with the conditions of its father when it is begotten. And the father has the power within himself to degrade his child or lift it to a higher plane. With these circumstances in view we may conclude that an improvement can be achieved. "No law of man can prevent men and women from falling in love. And there is no occasion for such a law, or for 'scientific marriages.'"

A man fears that the seeds of consumption lurk in his blood. He has doubts about raising children. He is in love with a sensible woman, and they talk the matter over and conclude to marry. Life moves on pleasantly and they are hopeful; but changes come and go, as is usual in such cases, and despair follows hope; but a patch of sunshine, a funny story well told, the ridiculous and absurd antics of an old plow-horse break the spell and all is right again. Now is the wife's chance. She takes him in hand, she indulges him in his food and in his peculiar ways, invites the neighbors in for an evening chat, has some fancy dainties for a lunch and other attractions that a woman knows how to manage so well. Thus the husband forgets everything but the pleasant pastime and they retire. The husband at this hour is above his average physical and mental qualities. His blood partakes of his mental conditions and is unmixed with any disease. He is altogether different from what he was the previous evening. A child begotten under these conditions will be

his superior in every trait: in strength, health, energy and mental powers.

The woman, *the mother, is the formative agency* of the embryo. It is her blood that nourishes it and gives it growth, and it is her duty to her child to keep herself in good health and a pleasure to herself. She now begins her prenatal education, and this comes through her imagination and desires. If she wishes a daughter that desire must be continued for the full time of gestation, and she is sure to be rewarded. If her husband is with her in sentiment and they talk of her coming life and lay plans for the future, so much the better. If she wishes her child to be beautiful she must form in her mind the image of the darling she desires—the color of her hair and eyes, the form of her lips and the character of her nose. She will naturally admire the pictures of beautiful little girls and young ladies, and she at once makes a selection and hangs it in her room as a model of the child she is forming. (In the *Arena* of July, 1895, may be found illustrations of this prenatal education that are wonderful to read. The ancient Greeks knew all about this.)

It is the blood that counts! And the blood is subject to change as the mind changes. When a man is angry his blood is hot and the arteries are full and rapid, and blood is in his eye—how different when he is pleased. That the improvement of the offspring is from better blood at the time of coition is proven in other conditions in nature's processes. If a cow is chased by dogs or if she is excited by fear, her blood is so changed that the milk is poisoned and unfit for use. And, further, the mother sees that her child is hungry, and taking it in her arms she immediately feels the blood flowing into her breast and forms milk quickly for the occasion. So it is with man, when the occasion comes and the vital fluid is needed or called for; the blood, in whatever condition it may be in, flows into the glands and a germ is immediately created. If the man is drunk his child will be born drunk. If he is amiable and cheerful his child will be the same. If he is much exhausted, his child is quite sure to be born an idiot. If he has had a mathematical problem in his mind, or a poem on advanced thought, the offspring will naturally turn to mathematics or poetry. With this explanation we account for the difference between children and their parents and between themselves. It is the condition of the blood at the special time that gives the result.

Portions of this paper are in the border-land of Christian Science. Words between man and man produce anger. Anger sets the blood in a rush and the man is a criminal. It is mind that needs treatment. The *Arena* tells us that Christian Science achieves wonderful cures in the healing of the mind. The soul must receive its due share of attention in physical science as well as in the spiritual; somehow they are connected.

Scholars may rank this whole matter as only a theory. Very well: so was our Solar System once a theory; but there are so many facts connected with this subject that we know to be trustworthy and to correspond, why not investigate further and prove them wrong, or prove them scientific?

In the following paragraph the words included in quotation marks are on page 145 of the August *Arena*, 1906:

"The chief business of mankind is to create conditions under which offspring can reach the highest point of efficiency." Under

the theory presented in this paper let us "prepare as well as we possibly can a succeeding generation, which shall prepare still more capably for still better generations to follow." All this we can do most easily by the plan under discussion. With this in mind a "Scientific Marriage" sinks out of sight. We can reach "health, strength, ability, genius and energy through the MAN. And the WOMAN, with her formative power, her imagination and prenatal education, can give us the delicate beauty of the English woman, and the homely beauty of the Dutch, the tropic beauty of the tambourine girl following the organ grinder, and the quaint beauty of the Japanese."

SOME PIONEERS OF PROGRESS.

William Lloyd Garrison was a host by himself.

Lucretia Mott was a good and a great woman.

Lincoln leaped from a cabin in the wilds of Kentucky to the White House in Washington.

Wendell Phillips had no peer and left none.

Peter Cooper was one of a class.

Susan B. Anthony stood on a higher plane than her friends.

Bishop Simpson was only second, if not the equal of Henry Ward Beecher. He hailed the American flag with an address greater than all others. He was the friend of Lincoln and crowned him the Nation's Martyr. The fathers of these great men and women fulfilled the law of Progress and improvement. "They builded better than they knew." Of one thing we are quite sure: that they were in perfect health, in perfect manhood, energy and mental power. We cannot think otherwise. If the fathers had been deficient in any physical or mental particular the result would have been different. We cannot conceive that any special idea was in their minds or that they expected the great result that came to pass. It must be conceded that every incident of the parents was in harmony to produce the unexpected result.

It is within the power and the will of man to improve the race continually and indefinitely. For a man and a woman to unite the forces that God has given them and give to the world a woman like unto Frances Willard is surely the greatest event that can occur in nature's broad kingdom. Would you be elated to be a partner in such an issue? Then put yourself in the best estate of life, that you may do your work well; that you may give your child an "understanding heart" to discern wisdom, virtue and truth.

MOMENTO MORI

BY DR. FRANZ PRESEREN.

Sonnet—From the Slovenian.

The longest life is but a losing fight,
Friend after friend we render to the clay,
Death's door is never closed by day or night,
No almanac prevails in his despite.

Death is not charmed by skin of ivory white,
Nor can the miser's gold his ransom pay,
No roisterer's cheer can keep life's thief at bay,
Nor poet's most entralling fancy flight.

Let him reflect who blindly worships earth
And flits from thoughtless mirth to thoughtless mirth,
That every day Death reaps his harvest gory;
And many a one who gladly sang at morn,
By evening, in his winding-sheet forlorn,
Echoes Death's whisper of "Memento mori!"

Translated by Jas. Platt, Jr., 77 St. Martin's Lane, London, England.

Governmentalism

By C. F. HUNT.

1. The most cruel of the armed men who laid waste the lands of certain large tribes in the Congo and left numberless bodies to bleach, were hired natives. See recent reports in Chicago Herald.

2. By "kingthing" we must imply formal government. K. admits the impulse to govern exists in individuals. This might cause invasion after formal government is abandoned, and brotherhood might not spring up in every heart. We are asked to base a utopian scheme on unlikely conclusions.

3. "The slave is coerced. * * * It is presumed that the slave could not be held in subjection unless he believed that to be the best for him." Here's a pretty contradiction. Never interfere with an invader, because you may thereby invade the invaded, who may wish to be invaded. I have heard of wives who, while being beaten, resented interference. Always get an affidavit from the slave that he doesn't like it, then go after the master.

4. It is no use for me to "go to the common stock" for words to add to my meager list, for K. would still insist on some fanciful meaning and throw upon me all the difficulties the confusion causes.

5. Nothing is so unfair in debate as to invent a doctrine and assume that the opponent believes it. This Kuehn does for Mr. Patterson. Not a word is quoted to show that he inclines to despotism but will not frankly say so. This means concealment, deception. Yet K. has nothing against Comrade Patterson, his admiration is limitless. He says: "I am justified in doubting the sincerity of any man who believes that tyranny is warranted," but "I recognize the sincerity and sympathetic kindliness of all his school." All in one paragraph. Brotherly fellows, all, though lacking sincerity.

Mr. K. deals only in extremes. The state is all bad, the better is the worse, as rebellion is lulled by the better. Absence of the state is all good for then all are necessarily brotherly. The fact is that the state has been evolving, while Kuehn's IDEA of the state remains stationary. Man's brotherhood has been evolving, while K. says it never needed evolving as it always was perfect unless polluted by the state. Government is too stupendous a fact to be regarded as a mere excrescence. Men demand it, and would replace it if destroyed. As men get knowledge they improve laws, gradually insuring more freedom. I do not insist that a people who want a state is an ideal people; but such a people exists and the facts of its existence must be dealt with by the sociologist. But K. would do absolutely nothing, not even abolish the thing he thinks is the sole cause of social ills.

6. K. seems to imagine that price is fixed by cost. Every one in trade knows that a thing is worth what it will fetch, regardless of cost. Kerosene costs one cent per gallon; it brings ten cents. Other things sell down near cost, others below. Cost has no influence on price, except in one way,—a thing cannot be made continuously that sells for only cost, or less. If K. thinks rent is added to price, let him ponder on this problem: From the profits of his Niles mint farm he opens a hat store in Niles. He can sell 100 hats a month, profit on each 50¢—\$50. In Chicago

I can sell 1,000 hats per month, profit on each 30c—\$300. His landlord has a fund of \$50 from which to draw rent. Mine has a chance at \$300. Each strives to get all he can, though not knowing exactly what the fund is. The landlord who succeeds in getting the greatest percentage of this profit gets the highest rent, not necessarily does the landlord where rents are low get the highest, as K. claims. Now there are a great many prices at divers points, for the same hat. To which of these prices is rent added, in a place where rent is higher and prices lower? My illustration agrees with the fact. Rents are always compared for equal areas. It certainly is "poetic" to assume that rent is "low" where it is high, for there is no fact to bear out such childishness. Rents are high for a given area where a *great number* of small profits amount to more than the sum of profits of a *less number* of sales at a larger margin. It is easy to see, therefore, that rent has no influence on price, can be no part of price, but is payment for an advantage of site, such as will yield greater gross profit on a smaller margin. Any school boy will tell us that if any given item of cost is added to price, the price will be greatest where the cost of that item is greatest.

KUEHN'S KOMMENTS.

1. Until our superior civilization invaded the Congo no such barbarities obtained. And only those who were converted to the kingthing superstition participated in the cruelties referred to. Savages are never savage among themselves. The kingthing perversion makes men abnormal; abnormalities of abnormal men may take one or more of varied forms.

2. I have made no such admission. The impulse to govern is a secondary manifestation. It grows out of superstitious fears. With advancing enlightenment our fears tend to become less. Here is a test of intelligence. Whoso desires to govern is below the average of intelligence and vice versa. It is an infallible test.

3. Yes, the slave is coerced. But it would not be possible to coerce him if he were not persuaded that slavery is his rightful portion. "Who would be free himself must strike the blow." To kill the master is no solution—except to the master's heirs-at-law.

4. As for instance when one means that the state grows less iniquitous as it tends to disappear it is all the same thing to describe the process as evolution, according to friend Hunt.

5. It's not a doctrine of my invention. Comrade Patterson is one of a number of decent, brotherly fellows who are infatuated with the notion that if they had the power they could compel all men to be equally decent and brotherly. They and all their school labor under the delusion that no desirable enterprise can be undertaken by co-operative process unless those who are unwilling to recognize its desirability shall be compelled to participate in it. If this be true my indictment must stand. If not true it were time that Patterson or some of his school should set right a mistaken world.

Yes, I admit that my idea of the state remains stationary. So does my idea of bedbugs, Paris green and witch-burning. The state and my idea of it are the same yesterday and to-morrow and for time everlasting. Men grow wiser and grow away from reliance upon the state. But that is somewhat different from the state evolving. The state has never evolved. Mankind has been progressing away from its primitive superstitions. Yes, govern-

ment is a stupendous fact, as Hunt truly says. But not as stupendous as it once was. And it is becoming less stupendous, not because it is evolving, but because its victims are. Any sociologist who deals with the state by way of conserving the institution is serving the institution but is helping humanity not at all. What's the use of sociology or sociologists who uphold the strongest force that advancing mankind has continually to fight?

I have never said that the state is the sole cause of all our ills. It causes no ills whatever. What causes the ills, if such the harsh experiences may be classed, is not the state but our superstitious belief in its efficacy in promoting right relationships. I can conceive of forms and methods of human association in which the voluntarian principle alone will be invoked. This, too, may be called the state. I have no objection to it. What I deem as subversive of social tranquillity is not the state but the compulsive principle. I have said this often, but I reckon this is my cue to say it once more: as between reliance upon brotherhood and compulsion my choice is made, and the choice is based upon all the experience of all the ages.

6. Whenever Comrade Hunt will confront me with a problem I will tackle it. But I know the difference between a guess and a problem. What I know about the hat business convinces me that after I have made my hats and am ready to sell them I must add the item of rent of my shop and store to other items of cost in order to fix the price. However, if Comrade Hunt assures me that he knows a way for the seller of hats to pay his rent without getting it out of the price of his wares, I shall be compelled to accept his statement. But when he comes to elucidate his assurance it would be more to the point to favor us with a solution of a problem instead of the postulation of a guess.

Under free trade (free from all hindrances) cost would be the limit of price. Profit is the toll that is paid to overcome interferences. The fact that a gallon of kerosene costs one cent and sells for ten shows what we pay for acquiescing in monopoly. A more intelligent age will not yield such adoration to the kingthing. Meanwhile Comrade Hunt may draw from his kerosene illustration all the comfort and satisfaction it can possibly afford him.

A RATIONAL VIEW

P. H. Sercombe.

Dear Comrade: To-MORROW magazine is certainly a thought producer. I have been greatly benefited by it since I began a search for truth; some of its contents always leave an impression, which later develops into an idea. The more I uncover the mysteries surrounding me, the more I become convinced of my own relationship with every other living atom. While meditating on these thoughts, I reflect back a few years, when a lad in my teens: brought up in a circle of limited ideas, I was taught to worship and do penance to an imaginary being, while that which existed within me, and around me, was entirely disregarded. I have repented of my folly, and have constructed, out of the debris, that to which I now do penance, and also recommend to those of the young students who are likewise struggling with the phenomena of today, which is only the Truth of To-MORROW.

THE LORD'S PRAYER (MODIFIED).

Our Father who is in heaven and in all things; Truth be thy name; give us this day an intellect to conceive you as you are; and forgive us our blunders, as we forgive them that have blundered in the past; and lead us out of superstition, by delivering us from all ignorance, now and forever. Amen.

Yours for universal brotherhood,

JOHN KAMBISH, Ambridge, Pa.

Department of Natural Living

This new department is added to the already overcrowded pages of To-MORROW in the earnest effort to co-operate with all the forces of Nature, that are striving to build up the Superman and Superwoman. We feel that it will help round out the work of the magazine, and add much to its value among our readers and co-workers.

We desire and expect to publish short articles on vital subjects, that shall merely attempt to arouse thought and study on these most important phases of our daily habits of life and work. These concise contributions will come from the minds and pens of various students of the records of the working methods of Nature, and questions and suggestions as to subjects treated will be welcomed and carefully considered.

We care not what opinions, beliefs, creeds or freakishness is advanced and advocated here, but we insist that *the reasons* for same be very distinctly put. We want the *truth*—backed by its proofs. We want to show, as clearly as possible, those conditions and habits which yield the greatest returns to health and work-energy, with the least friction, disease and waste of energy. We shall attempt to judge all principles and statements on the effects of their application.

NATURAL FOODS

(Continuation.)

BY RALPH E. SAMMONS.

Nature is an autonomist—self-sufficient, self-regulating, and prolifically beneficent. But man, with his superior (?) intelligence, has taken upon himself the task of improving upon the inimitable working of the natural forces—and has succeeded mainly in increasing his own chances for disease, ill-health, and early death, by his bungling perversions. The highest good results from a perfect adjustment of our thought and action with the established and immutable laws or working methods of Nature.

A willingness and desire to abide by the wise and unselfishly lavish provisions of Mother Nature, in their simplicity and purity, in the matter of our foods and the eating of them, will in a short time remedy the evils of our present ignorance, the effects of our wrong conceptions, beliefs and superficial dogmas, and will lead us into the formation of such habits as will build the magnificent physiques that are possible and natural—will bring the perfection of this body-tool, which we use for the expression of mind and soul.

Practically all the members of the race show and feel some of the effects of our false and artificial ideas in regard to diet, directly manifested in the mind and body, or at least in their beliefs and convictions, inherited but unchallenged and uninvestigated, which must eventually affect the personality for harm, when the cumulative effect of these wrong habits appears.

Are we willing to seek out the way of escape to the freedom from the dominion of all the inharmonies and perversions, to the power and ease of natural living?

The first thing to investigate in this matter is the needs of

the body and mind in the matter of nourishment, and those elements in food products that will satisfy and fill these demands to the greatest extent with the least expenditure of energy and cost.

In regard to bodily needs, it is now found to be true that the more essential elements in body building are not included in the classifications of foods into Proteids, Carbo-hydrates, and Fats, as the mineral salts in solution in the various classes of foods are found to be of pre-eminent importance in the study of body chemistry, and this orthodox division does not include the consideration of all the requirements of our human system for its proper equilibrium and health. This truth gives far more importance to the classes of nuts, fruits, cereals, and vegetables than was accorded by the old classification.

These four classes of products are found to stand as a monumental indication of the close economy of Nature, for they contain all the diverse requisites of tissue building and repair, at the same time requiring the least drain of power in their utilization.

Eugene Christian, food expert and authority on the chemistry of the body and of foods, 7 East 41st street, New York City, has done, and is doing, remarkable work along the lines of this classification, with special reference to uncooked foods. The beauties and pleasures of a natural mode of life are beginning to grip the minds of the people and there is widespread demand for further knowledge and information in regard to the truth of food economy.

Some persons fear that an attempt to get at a rational and natural mode of life would destroy some of the culture of our modern civilization; but on the contrary, it would eliminate many of our inhumanities and perversions, and give us a higher degree of perfection in every respect, an added refinement of taste and feeling that is not possible of conception except to those minds that have already sensed this transcendental truth by experience. In truth, we are forced to the conclusion, in view of our present low standard of health, physical power, and our lack of symmetry and beauty of physique, that we are not living up to the highest possibilities of our being, and that there is room for vast improvement in these directions.

Our practice of adulterating, "refining," and devitalizing of the products that we use for foods, in the processes of preserving, canning, and pickling, of milling and hulling, and of cooking, respectively, have furnished us with a large amount of our physical weakness and digestive troubles. White flour and polished rice are unbalanced by the process of removing that part of their substance which contains the most important elements of food value, the protein *and* the natural earth salts. Cooking, in general, with all the accessories that have grown up about the practice, is one of the most pernicious influences on bodily health, as it not only disintegrates and devitalizes the natural form and energy of the food itself, but offers an incentive and stimulation to appetite that is abnormal, causing over-eating, with consequent train of functional disorders.

Condiments, spices, and sauces are used mainly to stimulate the appetite and sense of taste so as to make it possible to gorge ourselves the usual three to five times per day, regardless of our needs or of that natural hunger which is the criterion as to time

of eating and the kind and quantity of foods wanted. These are eminently unnatural, as they have no real usable value in the tissue building and repair, are a cause of over-eating, and destroy the fineness and delicacy of the sense of taste. People who use no condiments, spices, etc., and masticate their foods thoroughly, develop such a cultured and delightful sense of taste that they get far more pleasure from their simple foods than do those who are dependent upon the artificial taste stimulants.

All meats and flesh must necessarily contain a certain amount of waste matter at the death of the animal, besides that from the process of decay that sets up at once. This decomposed material, with the extra amount of indigestible fiber in flesh, puts an extra pressure on the digestive organs, depletes the general physical energies, causing the need that great numbers of meat-eaters feel for stimulation, in attempt to counteract this over-load. And these considerations do not take into account the moral side of the slaughtering of our relatives of the animal world. If the most of the people who eat meat would stop to picture to themselves the slaughter pens with their brutality and carnage of blood, there would be a change of heart in regard to indulgence in this form of cannibalism. The elimination of the "Jungle" from our social and industrial life is a very simple proposition.

Coffee, tea, and other stimulants and intoxicants have no real food value and have no place in the dietary and life of one who has learned to keep himself in continual good health and full of virile power through right living. These stimulants have come into use because of the many habits of life that waste the energy of the mind and body, and are used in an attempt to momentarily overcome these evil effects, but only add to the burden, as all such toppers can prove, in regard to their condition after the system has worn itself out in the endeavor to rid itself of the foreign and poisonous substance. We see about us daily the results of the payment of the penalty for the use of these worse than useless articles.

It can easily be seen from the foregoing that the adoption of a natural mode of eating would have an influence in solving a large number of our social, domestic, and industrial problems. By a process of natural elimination and readjustment there would gradually disappear all the inharmonies, cruelties, friction, and disease which has been engendered by our false ideas in regard to diet and bodily care. Things most closely connected with this question are the questions of health, the servant problem, domestic emancipation of wives and mothers, the cost of living, the slaughter-pen problem, doctor bills, and intemperance.

Speed the day when we will sensibly and earnestly take up the study and application of the principles of natural living in all the details of our daily lives, that we may individually develop into the magnificent possibilities of our beings, in strength, health, beauty, cleanliness, and poise.

"UNDESIRABLE CITIZEN" BUTTON.

"I AM AN UNDESIRABLE CITIZEN" BUTTON SENT
POSTPAID ON RECEIPT OF 5 CENTS; 6 FOR 25 CENTS.

Bureau of Group Organization

A FELLOWSHIP HOME

Not being able to make needed improvements on leased property we are arranging to purchase, at a bargain, a perfectly suitable location, near our present place, to become "*A Fellowship Home*" and permanent Chicago headquarters.

The cost will be \$12,000—although the buildings alone originally cost \$32,000 only a few years ago—as explained in our editorial column.

The property, with complete furnishings, now in use at 2238 Calumet avenue, will be placed in the hands of trustees for the benefit of our movement.

The location is most excellent for conducting printery, bindery and cabinet-making on the premises, and as we should pay down at least \$2,000 by June 1st, to bind the bargain, we call upon all groups and comrades to assist, *at this time*, as liberally as possible.

This is your FELLOWSHIP HOME.

Those connected with the movement lead the simple life, wait on themselves, and work without pay.

Let each make this a *personal matter*—all act at once—interest as many of your friends as possible by letters and interviews, and let us have 500 remittances, if possible, by July 1st. Make checks payable to the Editor, or to To-MORROW Fellowship Home.

OPPORTUNITY EXTRAORDINARY

There are needed several energetic, intelligent, simple-life, young men in the work of the To-MORROW Movement, at the To-MORROW Fellowship Home, taking charge of the various departments of the magazine and home work. A rare opportunity to develop your individuality at congenial employment in a brotherhood atmosphere.

Young men reared in orthodox homes and conventional surroundings, who have become "odd" and out-of-place thru trying to live a natural, free, and unconventional life, preferred.

Write at once to Ralph E. Sammons (one of them), Assistant Editor To-MORROW.

Members of Groups and Co-Operative Colonies are requested to become active in securing subscribers for To-MORROW. Send in lists of names to whom you wish us to send sample copies.

We have organized a bureau which without charge of any kind and with no other object except to help on GROUP PROPAGANDA however and wherever organized, with the aim to assist all those desiring to live in coöperative groups to find their way to the one best suited to their tastes and inclinations.

We invite correspondence from groups and individuals. We shall publish each month a list of names and addresses of various groups and from time to time we ask all of our readers to coöperate with us in the matter of sending in the names of any new or established movements that do not appear in our list.

It is immaterial to us whether the groups we list are organized on conservative or radical lines, whether they be religious or

irreligious communities, whether their basis is sound or weak, fanatical or otherwise.

We stand ready to aid and encourage GROUP LIFE wherever and however planned or organized, and from our point of view EVERY FAILURE WILL BE A SUCCESS, because those who fail will be valuable in showing the way which others must not tread.

The following is an alphabetical list of coöperative and group movements, the number to be increased and corrected from time to time as the information comes to our hands:

Altruist Community.....	2711 Franklin Ave., St. Louis, Mo.
Arden (Single Tax).....	Grubbs P. O., Del.
Amana Society.....	Amana, Iowa
Beacon Company.....	Aberdeen, S. D.
Bryngolen.....	Ilfracombe, Eng.
Colorado Coöperative Company.....	Nucla, Colo.
Coöperative Assn. of America.....	5 Park Square, Boston, Mass.
Coöperative Mnf. Company.....	315 E. Wall St., Fort Scott, Kan.
Evergreens.....	Ollalla, Wash.
Fellowship Farm.....	Westwood, Mass.
Fraternal Homemakers' Society.....	70 Dearborn St., Chicago, Ill.
General Industrial Company.....	Ruskin, Ga.
Golden Rule Fraternity.....	604 D. S. Morgan Bldg., Buffalo, N. Y.
Helicon Home Colony.....	Englewood, N. J.
Home Colony.....	Lake Bay, Wash.
Home Employment Company.....	Long Lane, Mo.
Koreshan Community.....	Ester, Fla.
La Hacienda.....	Alpine, N. J.
League of American Homesteads.....	
	425½ So. Campbell St., Springfield, Mo.
Le Claire Group.....	Edwardsville, Ill.
Lloyd Group.....	Westfield, N. J.
Los Angeles Fellowship.....	Los Angeles, Cal.
Martha McVister.....	Kenashaw Ave., Washington, D. C.
Modern Harvesters.....	17 E. 5th St., St. Paul, Minn.
Mutual Home Association.....	Home, Wash.
New Clairvaux	Montague, Mass.
Oneida Community.....	Oneida, N. Y.
Physical Culture City.....	Spotswood, N. J.
Right Relationship League.....	427 Reaper Block, Chicago, Ill.
Rose Valley Group.....	1624 Walnut St., Philadelphia, Pa.
Roycrofters.....	East Aurora, N. Y.
Ruskin Commonwealth.....	Ruskin, Ga.
Salvation Army.....	120 West Fourteenth St., New York City
Single Tax City.....	Fairhope, Ala.
Spirit Fruit Society.....	Ingleside, Ill.
Straight Edge.....	1 Abingdon Square, New York City
The Israelite House of David.....	Benton Harbor, Mich.

The Ruskin Coöperators.....516 Reaper Block, Chicago, Ill.
To-Morrow City Movement.....2238 Calumet Ave., Chicago, Ill.

The above are all successes whether they fail or not, because they are planting the ideas of group life and group ownership.

If you cannot select the one with which you prefer to unite, let us assist you to do so.

There will be noticed some changes in our list this month, as we have been notified of the failure of a number of the groups whose addresses had been sent us. We also have some added information about a number of these groups which will undoubtedly be of deep interest to our readers.

The Universal Brotherhood and Theosophical Society, Point Loma, Cal., is really headquarters, the central executive office of an international organization for carrying on the business of and practicing Theosophy, and not a group or colony.

Arden, we learn, consists of a tract of land of about 200 acres, partly wooded (70 acres), mostly white oak, much of it large; a beautiful stream from which power can be developed. The land is near B. & O. R. R., four and one-half miles north of Wilmington, Del. Land is held by trustees, on single tax basis, and is leased to those wishing to use same. Mr. Frank Stephens, of Philadelphia, is the founder.

The Fairhope Single Tax Colony, Fairhope, Ala., E. B. Gaston, founder, writes that the venture is nearly three years old, but not up to date in colony development, as there are a number of parties who are not within the colony. Their illustrated booklet shows a number of nice homes and other buildings, besides suggesting some of the possibilities of development, as the colony is located on Mobile Bay, and in a good section of country.

Henry Clough, whose venture was listed as the Henry Clough Industrial Home, is in reality a lone worker, attempting to found a liberal university, with which shall be connected a library, hospital, workshop, and hotel. He has control of 320 acres, lots of which he will give to home builders, interested in such a co-operative movement. Mr. Clough is very liberal in his views. His school, Odessa University, is located in the heart of the Great Bend wheat district. Write him at Odessa, Wash., for particulars.

W. V. Hardy, Secretary of the Consumers' Union, 317 W. Randolph St., Chicago, is the prime mover in an interesting movement by which all groups, and even separated individuals may co-operate in buying supplies on a large scale. This has a practical idea back of it, and will bear investigation. Write Mr. Hardy.

There is an association being formed at Mountain View, Nucla, Colo., to utilize 320 acres of land to the mutual benefit of all concerned, and to establish an industrial school and settlement home. Those who can subscribe for \$100 worth of shares, to be paid for either in labor or money, are requested to write the secretary of Mountain View Association, Nucla, Colo. Only those of advanced development and advocates of Free Democracy and Ideal Socialism need apply.

A NEW PLEDGE

DEAR MR. SERCOMBE: I am in receipt of your letter of the 12th inst., and I am pleased to state that your explanation of your position in the matter of group organization is to me plain and satisfactory enough.

Still, some friends here who have seen the pledge, consider the wording of it entirely too sweeping, and in order to make it conform more nearly to their idea of what it should be they would each expunge, interpolate or change some expression in it, which would badly mutilate the printed page.

Personally, I have changed the pledge to read as follows, which change I do not think would essentially affect the strength or import of the intended meaning, but still would express more completely the freedom that I would unquestionably retain for myself in the matter:

RENUNCIATION

We, the undersigned, in order to accomplish a plan of life that will insure greater health, happiness and harmony, and supply an environment that will enable us to escape the baneful effects of individual competition, and insure a life of culture for ourselves and children that will enable us to live as brothers instead of animals, hereby pledge as follows:

To renounce all private ownership of real and personal property, while a member of a To-MORROW group, and, after connecting ourselves with the group of which we arrange to become a part, not to accept pay from the group for our services, hirelingship being but the fruit of private ownership—the foregoing to hold good only with the proviso that there be some group formed, whose individual spirit is not adverse to our own, and settled in a plan satisfactory to ourselves.

It seems to me that it might be necessary sometimes for some of us to go into the outside world and work for wages, for the good of the group; surely, there can be no assurance that this will never occur.

If you have any literature about To-MORROW or the group organizations that you want distributed, send them along and I will do the best I can with them or turn them over to some heartily sympathetic friends of To-MORROW.

With very best wishes,
Los Angeles, Cal.

ERNEST WOLLHEIM.

Members of Colonies and all those interested in Group organization are requested to send in contributions. It will pay all co-operative societies to carry their advertisements in To-MORROW.

EXPLANATION

DEAR MR. SERCOMBE: There are several of us intensely interested in your colony projects and stand ready to help in all ways possible in any that seem desirable and feasible to us. Your scheme, however, as outlined in your descriptive and renunciation article in the April issue of To-MORROW, seems very hazy on one very important point.

We are first to renounce ownership to all property and forego the receipt of any wages after joining the colony. Plain enough. But how will money, which is absolutely necessary to any mobility on our part in this presently organized world, be obtained? We are to live, work and raise or make our products on the communistic plan, and when they are disposed of to the outside world for good, negotiable gold, as I suppose they will be, what is to be done with this latter? Will it go to improvement? Is it to be held as a general fund from which the members are to beg a pittance whenever they want it, or is it to be divided up as a dividend? This is a very vital point which we would like to know about, but which you have not even broached upon in any of your articles.

Of course we understand that these matters would have to be decided by mutual and unanimous consent, but still, you being the prospective organizer of these colonies, we naturally would like to be informed as to your own views on these subjects before signing any sort of agreement or pledge.

Still another thing seems somewhat awkward to us. You ask us to renounce all ownership for life. That might and possibly will be a long time for some of us and many revolutions of one kind or another might

take place in us before we die, finite as some of our ideas and conditions might seem to us at present. We are probably utterly unable to foresee some of the necessities of the future. We think, therefore, that we had better eliminate or modify this expression and thus remove the danger of fracturing a pledge.

Your satisfactory answer to these questions will in all probability lead to the signing up of at least a few names. Sincerely,

Los Angeles, Cal.

J. ALLEN EVANS.

DEAR BROTHER: I reply with much pleasure to your esteemed letter of the 7th and am glad that you are also highly interested in our group project.

You have probably observed in our April and May numbers that we have opened a Bureau to encourage group organization of every kind and variety and in order to make group living and sharing a thorough success it will be necessary for many people to segregate into many groups and each group will naturally call to itself those of like thoughts and habits. Of course each group will naturally be under self-government and make its own rules and regulations, if they think they need them, but it is surely a fact that those groups that cling to the plan of rewarding the members individually for their labor performed will not and cannot reach as high a state of character-culture as those who refuse personal reward, payments and dividends and work for the interest of the group as a whole. Our own system here and the system adopted by Jacob Beilhart, at Ingleside, Ill., is practically to have an open pocketbook and each one helps himself to what he requires for personal needs and necessities, and so far as either of our groups know this privilege has never been abused and naturally can never be abused by those who are interested in the financial as well as the spiritual welfare of the group, and, of course, no other class of persons are fitted to come into it.

In developing the two or three groups to which we will give our attention here we shall leave members perfectly free and make no insistence in regard to their renouncing other property, permitting that to be a natural growth according to the notion of each. If the group supplies food, clothing and shelter to each one of its members and places them in a position to take the funds for such special necessities and luxuries as they think they need, what do they want with wages?

My study of other groups has shown me that there are three points of imperfections that appear in certain members that unfit them and cause them to be asked to leave the group, not by one member but by the "spirit of the hive"; these are indolence, gossipy or knocky tendencies and ill-nature or bad disposition. These are practically the only group crimes.

Groups as such will, under varying conditions, enter into agriculture, manufacturing, publishing, hotel keeping, etc., etc., and all the funds received from all sources whatever would be group funds, to be used according to the "spirit of the hive." Any form of special compensation other than doing good work would destroy, for me at least, all incentive for good work. This is your answer in regard to "dividing dividends," etc. No one can be an "organizer" of a group as such. Groups have to organize themselves and while those inside as well as outside may encourage, the units must come together voluntarily and all their acts and relations must be voluntary or else there will be no happiness.

In regard to renouncing ownership for life, this is only for those who desire to take it and then it should not be taken except by those who are sure they will always want to maintain it and are so situated in their relations to their loving friends that they know that they can maintain it. We have clearly stated that the renunciation is not to be considered in the form of a pledge or promise for the purpose of reformation, but merely to indicate a conviction in order that others may know their state of mind and be enabled to act jointly with them accordingly.

If the above replies to your queries are not sufficient, please write them further, as I take more pleasure in answering correspondence of this kind than any other. We shall from now on give more and more attention to the subject of group organization in TO-MORROW MAGAZINE. We will be pleased to send you bundles from time to time to distribute among your friends. We trust that you and all your connections will get

into correspondence with as many as you can in relation to this subject and whether we ever come into actual touch in the same group or groups or not, the magazine, as well as all of us here, will take just as much interest in helping to form other group organizations and helping to bring people into connection with other groups to their liking, as we will take in connection with our own work at home, because you know when the majority of people get to living in groups the great group trust will be formed, which will be called the GREAT CO-OPERATIVE COMMON-WEALTH. Fraternally yours,

PARKER H. SERCOMBE.

To-MORROW Magazine will continue to give increased attention to the doings of Groups and co-operative organizations. Send in items and interest your friends.

A HELPER

(Are there not others?)

Dear Companions: Enclosed find 30 cents for three copies of the March To-MORROW—for missionary work. Each issue this year, thus far, has been splendid. Many good things could be said of each issue and your host of able contributors. Eulogies are good in their way—but they don't weigh enough. A magazine like yours can't live long on fresh air and good wishes. I should like to see you with a million subscribers on your list before 1908. To-MORROW is destined to arouse the American people and mark an epoch of "An Age of Reason," as Bradlaugh's *National Reformer* did in England. How many To-MORROW readers are sending in new "subs"? Let's all get busy! Sincerely,

JAS. MYERS, Jardine, Mont.

This Magazine is published for but two main objects: To encourage Group organization and give expression to a rational philosophy that will hold good for all time.

CONTENTED

PARKER H. SERCOMBE: Beloved brother, in whom I am well pleased. May peace and plenty ever be thine, and the blessings of earnest endeavor and a clear conscience continue to abide with you for ninety-nine years, and may you then be so blended with the Cosmos that you will ever remain One with the Infinite.

I trust I have delayed writing you long enough to satisfy the demands of a desultory correspondence. At any rate, I have received two numbers of To-MORROW since I received your good letter inclosing "Let the Group Own the Stuff," and I must say I consider it an inspiration "from on high." I would love to be one of your Group, and help to solve the problem of *Mutuality*, but I never could stand the pressure of the crowded city and still be my own free, bounding self. My Group must be located where Nature is uncovered to the sun and the rain; where bubbling springs and babbling brooks and rippling streams blend their music with the song of the milk-maid and the whip-poor-will; where the growing grain looks up to heaven and smiles, and pure breezes blow through a man's whiskers all day long; where God is. But why should I wish for a better lot than I now enjoy? I am away out here in the beautiful valley of the classical Skunk River, far removed from the rush of traffic and maddening speculation, and I belong to a little family group, in which harmony prevails and we own everything in common, and since I am aware that my pilgrimage is almost ended, I suppose I will make my ascension from one of my native hills.

There are but few civilizing (?) influences here to disturb me, and I have emancipated my woman and become her willing slave, while she is contented and happy in the consciousness that she has done her part toward preventing race suicide. So come and see us and take a bath in Nature's living magnetism whenever you have time to break away from the duties and hardships of making the world better.

I ran across an enthusiastic admirer of To-MORROW the other day, and he told me to give you an expression of his thanks and appreciation for sending him a sample copy. He is S. W. Brunt, of Basin, Wyoming, surveying government land. He is truly one of the old guard. With love and admiration,

JOEL RICHARDSON.

Hayesville, Iowa.

OUR PLANS

The following letter has been sent to all the group organizations listed below, as showing our co-operative spirit with all attempts to better present conditions, thru organized brotherhood life:

Friends and Comrades:

Being convinced that from the standpoint of education as well as economics, group life offers the only plan by which high character may be developed, that all the vices and crimes of human society are the outcroppings of greed, a natural product of the private ownership system, we have therefore arranged to conduct without any fees or reward of any kind a free bureau of group propaganda, not only to encourage the formation of industrial groups, but to aid individuals in the matter of selecting the kind of group best suited to their tastes, habits and theories.

In connection with our plan of propaganda we will publish each month a directory of all groups now in operation and as your organization is already named in our list, we ask you to kindly send us the names and addresses of as many other group efforts as you may know about.

Our list will contain names of organizations of every known creed and belief, from the most radical to the most orthodox, and in the matter of dietry, from the most fanatical vegetarian and simple life advocates to the grossest types of meat-eaters and boozers, even including cannibalism, if there are such groups.

Our aim is to help people get into the kind of a bunch that best suits their inclinations and your aid and co-operation will be highly appreciated. Yours fraternally, To-MORROW.

(A sample letter to Inquirer.)

DEAR FRIEND: Replying to yours of the 22d inst., you understand that our work here is co-operative, that all of us secure our living and our necessities of life, that none of us receive any pay, and that from the educational point of view, while our people here will naturally become journalists, thinkers and know something about business affairs, our chief aim is character-culture thru the right kind of living and environment.

Those who come here to remain as a part of the upbuilding of our work practically become equal partners in our entire business of publishing, etc. You understand that we are not in harmony with the present social and economic system; we believe that the finer elements in our nature are allowed to lie dormant, at least are not brought out under the present competitive system, and we propose to outline a mode of living and thinking that will develop the highest that there is within us. This appears idealistic at first, but is really very practical. I am sure your talents as you describe them would make you a desirable addition to our brotherhood, and if you are prepared to come for a year and work with us for that length of time, at least, for the valuable training and experience it will give you, we will be glad to hear from you at once. Yours fraternally,

PARKER H. SERCOMBE.

TOO FAR ADVANCED

DEAR TO-MORROW: I received the bundle of To-MORROWS which you sent me and will distribute them where I think they will do the most good. But, as a laborer, I am thrown among laborers, hoboes or farmers, so am not among the class that would, in general, comprehend advanced literature. And I belong to no societies or orders; neither do I wear stiff collars or hats, so I am an outcast from cultured society, and a poor agent for an advanced publication.

I see that your Chicago Colony will be on *too advanced* principles for me. It represents the ideal of the second social system, whereas it is the *next* system I wish to learn.

I wish to actually and practically learn to use the principles, Liberty and Justice. My colony would let the work carry the pay (Justice), then it would be nobody's business whether a member worked much or little (Liberty).

Your members are apt to overwork, for fear they won't do their share. So I wish to join a colony, to be founded here, on the principles of Liberty and Justice. Then, as we learn to measure these sub-consciously and correctly, we will be ready for your more advanced group. I will join no colony until one is founded on these principles, and I hope it will be in this beautiful locality. Fraternally, H. E. SAWDON.

Chattanooga, Tenn.

TRUE WEALTH

Dost thou, my brother, seek for boundless wealth?

Then seek it not amid the cities vast,

Where it is ever best obtained by stealth,

And where the upright man is downward cast.

Such gotten wealth is but the counterfeit.

True wealth alone is Life, whose mighty powers

Of Love and Joy and Happiness complete,

Are of the universe the sweetest flowers.

Then to the hills thy willing footsteps turn,

The dales, the valleys, and the woodlands rare.

Then shalt thou bid all mankind quick return

To where, in that great land so passing fair,

Wealth above all thy greatest dreams doth lie;

Where hand in hand with nature thou shalt run,

And breathe her balmy air, and no more sigh

For rising, mid-day, or the setting sun;

Where thou shalt feast upon her choicest foods,

And build thy home upon her greenest sods;

Wherever thou shalt dwell in joyous moods,

And live as truly god-like as the gods.

—JOHN C. TEEVAN.

AN OPEN LETTER TO THE PUBLIC

BY A MISUSED MEMBER.

You are bigger than I, but you have despoiled me of a lot of my life; therefore, I have a *right* to tell you some truths.

You are a robber, slave-driver, and murderer; a coward, hypocrite, and a fool.

Your *own statistics* show that you pay scarcely any of your members the amount *they really earn*. You make them over-work, else you give them no work, which proves you a slave-driver. You uselessly sacrifice millions of lives, in your mines, on railroads, and in wars, which proves you a murderer. And you pay women and children, because of their weakness, less for doing the same amount of work, than you do men, which proves you a coward. Then, after having deliberately robbed woman, you have the cheek to take off your hat to her in pre-

tended reverence, which proves you a hypocrite. And that you wantonly destroy your life to gain barren substance, called money, shows you to be a fool; for, 'tis a simple fact that human life is of more value than money.

With your great coarse brain you do not perceive that if *all* your members had 100 per cent of health, happiness, life, that *you* would have 100 per cent; while, if your members have only 40 per cent of happiness, as an average, you will have only 40 per cent of life, *yourself*.

You flatter yourself civilized, yet you are beneath the brute in this, that the brute uses its brain to get all the life possible; but you, in your blind following of custom and fashion—set in part by semi-idiots or aborigines—destroy life, comfort, and happiness that you have ample ability to get.

Shame on your thotlessness, your pettiness, your smallness. You are second-hand, cheap, and shoddy. You eat garbage and stale; you live in unventilated, uncomfortable, and unhealthy clothes and houses. You are penny-wise and life-foolish; a heaven-destroyer and hell-breeder, part devil and part lunatic.

And yet, you are to be the God-Goddess of your members.

Happiness is heaven, and it requires life to get it. And you could get far greater heaven for your members, instead of the hell you are producing.

Listen to this: Robbery, Slavery (over-work), and Murder—degrees of the same thing—don't pay at all, to nobody at no time. It is changing life for money.

And, as one of your members, I *demand* that you awake from your hypnotic sleep of superstition and thotlessness, and quit robbing and over-working me—depriving me of portions of my life. All I ask for my own is full pay for my work, and opportunity to do, learn, or get. I don't want something for nothing; but I do want my own, and it's your duty to *correctly* measure it to me, you thief.

A QUESTION FOR PATHOLOGISTS

BY CHARLES HENRY CHESLEY.

All about us, in the water, in the mists and in the air,
The doctors say, a million germs are floating everywhere,
And they've caught a hundred thousand, more or less, root, branch and seed,
But the worst of all is still at large—the cankered germ of greed.

They have named them, classified them, till they know them all by heart;
Sealed them up in glass and tissue, torn them limb from limb apart;
But the one they haven't studied causes 'most of all our pain:
'Tis the lust for money-getting—the germ of greed and gain.

It is suicide, they tell us, just to kiss a pretty girl,
And before our minds and fancies their theories they hurl,
Then they picture out the creatures that the microscope reveals—
But they haven't caught the microbe that the widow's living steals.

Oh, ye doctors, wizards, wise men! You have shown us how to kill
The germs of fevers, agues, but we ask this question still:
How to meet this glaring danger and uproot it as a weed,
How to fling it from us, dying—this cankered germ of greed!

INFORMAL BROTHERHOOD and CORRESPONDENCE CLUB

Conducted by RALPH E. SAMMONS

Short articles, poems and opinions from our readers are solicited for this department. This place is reserved for quarrels, discussions, nonsense, or for the welling heart—but make it short.

All matter intended for the Informal Brotherhood Department should be addressed to the Department Editor.

LITTLE CHATS

BY RALPH E. SAMMONS.

We wonder why we do not have more suggestion from To-MORROW readers in regard to the make-up of the various departments, the addition of new ones, the class of writings and writers that you prefer. Let us hear from you. Do we suit you the way we are?

* * *

There appear in this issue of To-MORROW the initial installments of two series of articles which our readers will find of intense interest, Gideon Dietrich's "Biological Studies of Sex," giving a new point of view from which to discuss this much debated question, and "The New Theory of Cell Action," by A. Bettes, a practical and experienced electrician and tireless investigator, proposing a revolution of existing theories whereby he hopes to unify all knowledge of the sciences to a common basis.

* * *

We have numberless communications from our readers saying that it is very hard to find persons in their respective communities that are in sympathy with advanced thought, and that it is difficult indeed to find people who are free enough to engage in mutually profitable discussion upon "sacred topics." Would these readers be willing to support a *real* correspondence club, among the various readers of To-MORROW, for the sake of getting into touch with more like themselves? Let us hear from you, with suggestions. We live and work for you, as well as for ourselves, and we want your interest and help.

* * *

Aren't the experiences that Henry Frank relates of his early and unsophisticated days in the ministerial profession set forth in a style that makes them very ludicrous and amusing? His story of the "Doom of Dogma" is intensely interesting, and gives a basis for judging the cause of the great demand that there is for this book of the death-knell of external authority and supernaturalism. "The Doom of Dogma" is surely one of the guides to rationalism.

* * *

We have been thinking that perhaps we might be able to secure the design of a more artistic and pleasing cover for To-MORROW, and should like very much to have some expressions on this matter. The one we have now is certainly unique in the magazine world, but is it the best we can have? Does it suit?

* * *

To-MORROW is an avenue of expression. It gives no "dope," but it furnishes the vehicle for the most vital thought of our

time and is practically the only publication that enables all views, and especially the rational view, to get a display before thinkers of the liberal class. All liberal-minded men and women should take an active interest in this work, as it is theirs—it is yours. To-MORROW is a fellowship movement, a brotherhood organ, and a center for the propaganda of rationalism in all phases of life.

* * *

We have arranged to make a special discount price on "Pioneers of Progress" to readers of To-MORROW, of which we shall be only too glad to have you take advantage while the stock lasts. The usual price is \$1.25, but we can mail them for a limited time for \$1. Come early and avoid the rush!

* * *

The term "group ownership" is used by us in the broadest sense, making it all-inclusive. We realize that ownership by segregated and isolated groups is not the ideal nor the ultimate of achievement in democracy and brotherhood. But limited group ownership is a step up the ladder and will be the means and cause of the growth of ideas in harmony with this ideal. The end will be amalgamation of all the smaller groups into one gigantic Group Trust, which entirely eliminates *any* ownership whatsoever.

* * *

The new woman's movement, Eugenics, is magnificent in its possibilities as an educational force in the lives of the race. The review of a lecture by Lois Waisbrooker, which appears in the Old Guard Department this month, is a very concise statement of the purpose and foundation of the work.

PIONEERS OF PROGRESS

Books are, to thoughtful people, interesting and valuable in proportion to their power to promote progress. Judged by this standard Dr. T. A. Bland's book, "Pioneers of Progress," ranks high. The author is himself a pioneer of progress, and we agree with the Chicago *Inter Ocean*, in saying that the sketch of his life, given by that distinguished liberal preacher, Dr. H. W. Thomas, in his introduction to the book, is one of the most interesting things in it. The book itself is a series of biographical sketches, personal recollections and reviews of the life-work, of over thirty distinguished men and women who have been the friends and co-workers of the author in the varied fields of reform during the last half of the nineteenth century, the crowning century of the world's history. The *Medical Brief* says very truly: "The pages of this book are full of life, action, conversation and character. Nowhere can there be found truer word pictures. Such a work is really refreshing." Tom Watson says: "I read it through before I slept, the day I received it. I was literally charmed by it." B. O. Flower closes his four-page review of it by saying: "Not one person in twenty who begins one of the chapters will, I think, be willing to lay this book down till they have finished it."

Those who have read any of Dr. Bland's books need not be told that he is one of the most brilliant and fascinating writers

of the age, as well as one of the most instructive and progressive. This, his latest and greatest work, should be in every library and every home. The price of this book is \$1.25, but we are making a special price of \$1 to To-MORROW readers. Send early, as stock is limited, to To-MORROW Pub. Co.

GENE VS. TEDDY

Poor Roosevelt seems to be lost in the woods somewhere between hell and the iron-works. Here are a few things that are happening to him. We quote from the *Literary Digest*:

"When in the heat generated by the publication of a certain stolen letter the President spoke of Mr. Harriman as a citizen undesirable as Moyer, Haywood, or Debs, he seems to have placed himself in peril between the devil and the deep sea. We have already heard more than a little of a 'rich man's conspiracy' against 'Rooseveltism,' and now recent utterances in the Socialist and labor press would seem to indicate that organized labor is not unwilling to take arms in the same cause. The reference to Moyer and Haywood as 'undesirable citizens' gives special offense, as these men are now in jail awaiting trial on a charge of murder, and the President's words appear to prejudge the case. The labor unions and leaders who denounce the President for his allusion to the prisoners almost all take the position that he 'went out of his way to make an attack on labor.' Chicago labor leaders are sending a special messenger to the White House to demand categorically whether Mr. Roosevelt really used the words ascribed to him. Eugene V. Debs, who was included in the offensive classification, was once the Socialist candidate for President. In *The Appeal to Reason* Mr. Debs avenges the President's 'insult to the working class' by a zealous counter-attack. To quote some typical passages:

"I shall speak of him and his acts free alike from awe and malice, and if I place him in the public pillory, where he has placed so many others, to be seen and despised of men, it will be from a sense that his official acts, so often in flat denial of his professions, merit the execration of honest men. * * *

"In the first place, I charge President Roosevelt with being a hypocrite, the most consummate that ever occupied the executive seat of the nation. His profession of pure politics is false, his boasted moral courage the bluff of a bully, and his "square deal" a delusion and a sham. * * *

"When Roosevelt stepped out of the White House and called Moyer, Haywood and Pettibone *murderers*, men he had never seen and did not know; men who had never been tried, never convicted, and whom every law of the land presumed innocent until proven guilty, he fell a million miles beneath where Lincoln stood, and there he grovels to-day with his political crimes, one after another finding him out and pointing at him their accusing fingers. * * *

"Moyer, Haywood and Pettibone are not *murderers*; it is a ghastly lie, and I denounce it in the name of law and in the name of justice. I know these men, these sons of toil; I know their hearts, their guileless nature and their rugged honesty. I

love and honor them and shall fight for them while there is breath in my body.

"Here and now I challenge Theodore Roosevelt. He is guilty of high crimes and deserves impeachment."

"And again:

"The true character of this man is being gradually revealed to the American people. He has never been anything but an enemy to the working class. He joined a labor organization purely as a demagog. In all his life he never associated with working people. His writings, before he became a politician, show that he held them in contempt. When he entered political life he soon learned how to shake hands with a fireman for the camera and have his press agent do the rest, and it was this species of demagoguery, the very basest conceivable, that idolized him with the ignorant mass and gave him the votes of the millions he in his heart despised as an inferior race."

"This attack is being widely reprinted in the Socialist and labor newspapers. Says the *New York Worker*:

"Of all those who take an interest in public affairs the Socialists alone have the distinction of having never been deceived by the pretensions of President Roosevelt. * * *

"But at the moment when he stands revealed in the full light of his own shame with his gross demagoguery unmasked in all its vileness, this President has by his denunciation of Debs, Moyer and Haywood added new honor to their names, given fresh indorsement of their fealty to labor, and exalted them still higher in the love and respect and confidence of the intelligent, progressive, and revolutionary working class of America."

"Not in years, asserts the *New York Evening Post*, have the unions been so excited over anything as this Idaho trial and the President's comment."

LOST LABOR?

Oh, Sercombe! What yards of truth you do put forth—but, the people are not ready to receive, and will not accept, therefore, much labor lost. They hear the truth, but are so bound down to so-called "prosperous conditions" that they are in a maze as it were. I often speak to them individually, and to crowds collectively, where they will temporarily at least see the light, but to discriminate and discern closely—you will find that every mother-soul, falls back into the old hell vibration. I often speak to myself inwardly: "Well, Bill, we will just wait till you are ready, so go right on bumping your head."

I do not know how you make it personally, but I have been some time in an awakening, and I have tried them pro and con, and by the eternals, with all my labor—it makes me heartsick. It's almost like digging a hole in the ground and filling it up.

I'll admit, it's a good way to spend ambition and give vent to one's enthusiasm, but to then see it "fall flat" with nothing gained but sneers, and often jeers, makes one inquire—what's the use, with these infidels?

There are times in growths of worlds when it seems that everything is unbudgable, when you can't stir it at all—with moral suasion and scarcely at all with hell-fire or dynamite. The ordinary brigand is pretty well "set in his ways" just at this time.

He is bound—in more forms than one. He is first—tied to surfeiting. He has too much “material” at his disposal. He eats too much, drinks too much, chews too much, and even gets so dam-sick that he takes drugs. He looks to something all the time from the “external” to help him. With surfeiting he is all the time drunken to reality and truth, and is so mazey that he is only interested in what he can see with his eyes and hold in his hand. So, the question remains: what can be done with and for such an entity?

Years ago, I used to preach to them day and night, but, when I finally found it of little use, I went way-back-and-sat-down, and think now, that outside of the few who are struggling, that it is a good and righteous plan to let these animals “friction” until the box gets so hot that it cannot stand it longer.

This is Friday night, and I have just come in from the plow, where I have been since Tuesday morning with my head bare, taking the wind and the occasional snow flakes. I find your To-MORROW for May, which I have gone over as far as page 17. All very plain to me, but what will the mentally-ignorant who elected Busse do with it? Get a crowd of them together and explain to them and then see.

My Brother, there are only three men in the city of Toledo that I can talk to, and who are really interested in my logic. So, what is one to do?

I see in your front page that well named “Pioneer of Progress,” Dr. Bland, who has worn himself much in dealing with medical monarchists. I have been in a number of gatherings with him. He has a noble spirit within. Please give him a Group Booklet.

Do your best, brother. I will speak to you again as opportunity affords.

May the spirit of principle and truth still remain, even if the majority are blinded and fail to see the light. Remembering that in the “later days” there shall be many confusions.

DR. J. E. RULLISON.

While fully appreciating the above remarks from Dr. Rullison and entirely agreeing with him that the better part of our advanced thought work falls on unprepared and vacant ears, still no earnest work is ever done for naught, and we are constantly rewarded by coming in contact here and there with those who feel and understand.

It has been a part of the history of the world that but few of those who have been told the right way have taken it, people being unable to change the wrong course of their lives even tho intellectually they have understood and accepted the right course.

Some consolation can be had in the thought, however, that even though in many instances of the world’s progression the masses have ignored, jeered at and often become inflamed towards those who have brought the world its best thought, the mental exercise to those who have sent it forth, and their own increase of power as the result of their labors has oftentimes itself been a supreme reward for effort, and it is seldom observed that any really vital truths have been entirely lost, for always have there been a few or at least some appreciative ones to carry great truths down the ages, generation after generation.—Editor.

To-MORROW Bound Volumes for 1905 and 1906 (12 numbers each) in cloth now ready. Sent post-paid on receipt of \$1.50 per volume, or send \$2.00 and receive To-MORROW for another year.

THE MOTHERLOVE HOME

Friends of Freethought and Socialism:—When laws are made by both parents to govern the creation of little children, there will be no unwanted children in the world, unwanted by the parents, I mean, and then there will be no human slavery.

When we get the Motherlove Home done I am going to be the little nurse for the babies. I am also going to be their "big sister." Mamma always promised me ever since I got big enough to beg for a little sister that some day I should be the little Class Leader in the Scientific Sunday School. Mamma and I have been separated for over a year now, just because mamma was trying to get good people to help her start the Motherlove Home. The ministers, lawyers and judges took me away from her and have robbed her of almost all of my dear papa's property, but now I am with her again and we are sure of being kept safe because the Socialists are our friends, and the Freethinkers, too, in this pretty city, and when we get the Motherlove Home builded I guess we will have the laugh on the judges and lawyers, for we can teach our little babies in the Kindergarten just what such things as lawyers and judges are. I will tell you what I know them to be. They are just pieces of a big ring of thieves and robbers who get their right to rob from their old scarecrow god that the Capitalists wrote about in the Bible.

Last night I went with mamma to hear Clarence Darrow speak in Burbank Hall. He is going to plead the case for our dear boys in the Idaho prison. He told us how these things called "lawyers" and "judges" put a man in state's prison for stealing a piece of mince pie. Everybody laughed and I had to, too; but I felt like crying, too. If the wicked Capitalists do hang our Socialist Comrades for the crimes of their own wicked thief-gang, it will only make us little girls and boys work all the harder for Socialism, and it will just help hang Capitalism all the quicker.

Capitalism captured the right of the mothers of the human race to make the sacred oath of parentage, that means, tell who the fathers of their children were (to keep people from wedding their own relations), and put in its place what has been called "civil marriage," but what I shall call SERVILE marriage because it makes the woman's love servile or sneaking and thinking all the time "How much money will I get if I love this man?"

When we have Socialism there will be no servile marriage nor servile love nor servile sneaking "lovers"; for all will be Honor Bright and truthful. The lovers will wed and never marry. "Mar" means war, and has made war first in the homes and then in the nations ever since the old Eden days that mamma read to me about in Olive Schreiner's "Three Dreams in a Desert."

In the Motherlove Home I shall love to take the little boys and girls which the wicked Captureists call "illegitimate" right to my own heart to love and educate. I want always to be in the company of children who know better than to worship any kind of a god but love and truth. Love and truth are not idols, not made of matter, but are prin-ci-ples. Mamma shows me what a principle is. It is a kind of motion that always takes the same direction; always acts in the same way. Only idolators

worship gods of stone, wood and people. Christians do not know they are idolators when they worship men like Jesus, who taught the PRINCIPLES of SOCIALISM, but they are. They are also giving great sums of the money they steal to churches, so that men and women will be kept servile in their minds and thinking that servile marriage is right instead of the holy wedlock that we will have under the beautiful Soc—ialism that is soon to come.

I want to tell you how I happened to come to this city to live. I came for the right to know the truth about what made me. Christians tell me that God made me. Mamma says it is no such thing that a "God" made me and that only the prin-ci-ple of LOVE made me, and that that is the only God there is.

I will always worship the prin-ci-ple of LOVE, but I will never worship any other kind of power. In my next letter, if you will have this one, I will tell you some more about what love is and how the truth about the fathers of little babies will set love FREE; how it will bring what we all want, FREELOVE, or love made free in the law made by TRUTH by mothers. Mamma and I have lessons about this every day.

I know Mr. Harman and love him very much. I went to see him a week ago and see him at the meetings, but mamma and I cannot take his kind of freeloove, for it is a secret love.

I will be glad to have the little girls and boys in Freethot and Socialism write to me and soon I will send them word-pictures of the Motherlove Home and tell them how they can help me work for it. We want one in every city in the Union and we are going to have them, too. I will close now, with love and admiration for all Socialists and only pity and contempt for all Capitalists who think Capitalism is right. I am eight years old and I live in No. 457 Ulysses street, corner Amabell and Dayton avenues, Los Angeles, Cal.

Yours for Freethot and Socialism,

FAITH HOWARD PHILBRICK.

CHILD SLAVE TWADDLE

BY MRS. RIA B. BRUCE.

(An open letter to Llewellyn Flowers Withers.)

Oh, Llewellyn, Llewellyn, you make a sane person tired with your twaddle about "joining the Child Labor Federation in order to get as large a list of names as possible in the hope of influencing legislation in behalf of the child slave."

What do the men who compose our legislatures care for other people's children, who have to slave for their living, when they have no care for the great majority of those of their own begetting who slave for their livelihood! According to all reports no body of men are the *illegitimate fathers* of so many children as these same who compose and have composed our legislatures. And why *should* they care about the children of the other fellow's begetting when the other fellow himself does not care for them, as is evident from the fact of his continual begetting of

undesired children, in the face of his positive knowledge that there is nothing before them but the mine, the mill or the factory as soon as they are old enough to begin to earn their living, if perchance they escape starvation before that time?

If you are bound to spend your time and money and get your name in the papers, why don't you begin at the cause and educate your brother man up to the wisdom of a female quail or rabbit, for they will not bring forth young if there is a scarcity of food. (The human feminine has not this liberty, for she is in bondage to man-made laws instead of being free to live the law of her nature.)

The adult wage-slave has the solution of the slave-child problem in his own hands—no child, no slave. See?

Do you think the condition of the child when in the mill, mine or factory any worse than the circumstances under which they are conceived and then gestated in an atmosphere of lust and a lack of appreciation and love as well as a lack of physical necessities? I tell you again, Llewellyn, begin at the beginning. Teach the adult wage-slave that if he conserves the vital force he wastes generating through his loins and uses it instead in generating through his brain, he will bring forth thought-children (wits) that will out-wit his task-master and generate himself into a place where he will be able to be his own employer.

ARMSTRONG'S "AUTONOMIST"—A REVIEW

BY WALTER HURT.

James Armstrong has again revived the "Autonomist." Just how many revivals this makes for that persistent publication, I am unable authoritatively to state. Such revival has become a habit with him—a habit intermitted with intervals of quiescent reform, like the affliction of a dipsomaniac, who periodically indulges in the "Keeley Cure." But these inevitable revivals, unlike the inebriate's return to the flowing bowl, are always welcomed right joyously by the intellectual convivialists.

I'm going to be very candid about Armstrong. He'll get from me no verbal confectionery that isn't coming to him. He's a very uneven writer. Sometimes he's simply rotten. But when he's at his best—when he soars—he rises to mental altitudes that simply redeem that occasional rottenness. At such times, I'd rather read his writings on philosophical subjects than those of any other. They are positively fascinating. He is the most remarkable reasoner of whom I have any knowledge, and he has a singularly attractive style.

I disagree with Armstrong about almost everything. So will you, very probably. That is what makes him so exasperatingly interesting. But he's invariably wrong. Why? Because I'm always right, of course. However, despite the fact that you know you're right, he will, with that inexorable logic of his, convince you that you're wrong; then, when the thing has been made conclusive, this intellectual acrobat will laugh derisively and proceed to prove to you positively that you really were right—this to show you that either side of any question can be sustained with equal ease. But he makes you *think*; and that's the thing, after all.

The "Autonomist" is publishing, in installments, Armstrong's lecture on "Individualism," delivered before the Social Science League, in Masonic Temple, Chicago. I happen to know Armstrong personally, and am frank to assert that he's about the most individual individualist that ever trotted down the turnpike.

You'd better take a look at this recondite literary rerudescence. Only ten cents, and well worth the price of admission. Although edited in Chicago, it's put into type by the Autonomist Publishing Co., 128 Vance St., San Antonio, Tex., where the door receipts are taken.

THE OLD GUARD OF FREE THOUGHT—Conducted by W. C. COPE

LOIS WAISBROOKER LECTURE



The meeting of the Social Science League of Chicago on Sunday evening, April 28, was one of unusual interest. Lois Waisbrooker gave a lecture on "Eugenics or Human Culture," which was received with hearty appreciation. She opposed the position of some of the students and organizers of eugenic societies who believe that the human race can be improved by legislation or "a strict censorship of marriage laws." She has little respect for the plans and decisions of scientists, doctors, phrenologists, mentalists, or teachers who presume to be able to decide on the fitness

of lovers to become parents. She believes that even the mother herself may cause more evil than good by directing her thought or conduct along any line or plan having for its object a special influence on her child. To do or refrain from doing anything with the sole purpose of affecting the child in some way will often, if not always, bring about the opposite result.

The woman who for her own sake seeks the best development of her health and strength and activity of mind and body possesses a good basis for motherhood. The mother who refuses to submit to her husband's demands, who willingly assumes her responsibilities, who loves her coming child at every stage of its growth, may feel that she has done her part and can safely leave the rest to nature. And nature in doing her work represents the guidance of men, however learned and well meaning, who presume to interfere.

The lecture in itself was most interesting and instructive, and thoroughly enjoyed by all. But what called out the admiration and reverence of her hearers with something of a touch of awe and sadness was the personality of the speaker. She is almost eighty-three years old and has been quite ill this winter, besides having been injured by a fall some months ago. She appears weak and frail in body but her mind is active and vigorous as ever and her voice was remarkable in its strength and clearness. She spoke for an hour, not once failing to be heard distinctly in every part of the hall which was well filled.

Mrs. Waisbrooker will leave to the world the splendid legacy of her valuable and forceful contributions to the literature of sexology. In her own life she gives us a rare example of energy, determination and courage. Her friends feel that she deserves the best blessings and comforts of life and regret that in

her declining years she is unable to live in comfort and carry on the work which is her pleasure.

Her present address is 653 Walnut St., Chicago, Ill. Her only income is the sale of her books and what ever contributions her friends and admirers wish to bestow. She wishes to publish her lecture on "Eugenics or Human Culture," and whoever feels inclined to help her will be more than repaid by the satisfaction of helping along the progress of truth and knowledge.

2867 Southport Ave., Chicago.

LILLIE D. WHITE.

ELMINA DRAKE SLENKER

By W. C. COPE.



All of the Old Guard and most of the younger generation of free minded people have heard of "Aunt Elmina." She has been an inspiration to thousands who were trying to break through the prison bars of tradition and conventionalism to a saner, better view of life. The writer well remembers his experience twelve years ago when having broken with orthodoxy he was still surrounded by an orthodox environment and made to feel all the bitterness of society's disapproval of an "infidel!" It was at this time that he began a correspondence with Aunt Elmina, whose kindness, appreciation and sympathy, across the miles of space intervening supplied a need by correspondence that otherwise

would have remained unsatisfied. And her kindness did not end with writing helpful letters herself; but she took pains to put him in touch with other emancipated minds so that the feeling of loneliness and isolation was in a large degree removed. From my own experience I have always felt that every liberal paper and magazine should encourage correspondence among its readers, many of whom are isolated and need the stimulus that comes from the "fellowship of kindred minds." (Such a club is conducted by C. A. Kirk, Box 733, Mitchell, S. D. Send stamp for particulars.)

Elmina Drake Slenker was born of Quaker parents at La grange, N. Y., December 23, 1827, so that she is now in her eightieth year. She still uses the Quaker "thee" in conversation and correspondence. As has been the case with many infidels, her father was a preacher, Thomas Drake; but he soon became a "doubting Thomas" concerning the Christian belief. Elmina grew up in the Liberal school prepared to accept the truth wherever found and early in life made the acquaintance of such

Liberals as Abby Kelley Foster, Henry C. Wright, Parker Pillsbury, and Ernestine L. Rose. She was the eldest of six girls and grew up in an atmosphere of debate. One by one she adopted and advocated Temperance, Free Soil, Water Cure, Phrenology, Anti-Slavery, Equal Rights, and Liberalism. At the age of fourteen she began taking notes of passages of Scripture that struck her as being objectionable, improbable, impossible, or ridiculous and in 1866 these were worked up into a series of articles for the *Boston Investigator* and afterwards put into book form by the publisher.

At twenty-six Elmina began thinking about taking a partner for life, and putting in practice her theory of woman's equality, she advertised in the *Water-Cure Journal* for a husband. The notice called for one who had a soul above mere dollars and a heart willing to love and be loved. Over sixty replies came to her advertisement and from them she selected that of Mr. Slenker whom she soon afterward married. The marriage also differed from the ordinary in that their simple contract to take each other as man and wife was read in the presence of a few friends and signed by them as witnesses. There was no promise made to love, honor and obey, because they deemed it expedient not to promise what they might not be able to perform.

After her marriage Elmina made it her main object in life to advance the cause of Freethought. This she calls her life-work and every leisure moment not given to household duties has been spent in talking, writing, and distributing books, papers and liberal tracts. There is probably not a woman in the country or the world more thoroughly emancipated than Aunt Elmina. She has always been in advance of her time, and being a woman this is all the more remarkable because hero-worship and idealism are thoroughly ingrained in the nature of most women. Being the mothers of the race, nature or evolution has given them the greatest admiration for the strong and robust type of man—that being the type, other things being equal most likely to beget and provide for his progeny. So they are prone to make a religion of that which primarily arose in the need of a strong fighting man to protect them and their children from natural enemies.

Elmina rose superior to this reverential instinct if she ever possessed it. She it was who first proclaimed the doctrine of female superiority. "Nature," she says, "always works, if we may so term it, to produce a female. Protoplasm itself may be called female, because it is the mother of all organized life. All through the vegetable and animal world we see life working for the perfection of the female—that the female is the acme of all organization."

Now she is old and has outlived her income and is dependent on friends for everything. The church people pension those who grow old in their service, and it is only common fellowship that would urge Liberals to do as much. Those feeling prompted to a kind act can reach Aunt Elmina by addressing Snowville, Va.

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"Creeds: Not for Secularists," by Gen. Wm. Birney, one of our Old Guard, is a study of the various religions and creeds, their changes, growth and decadence, hindrance to progress, the old and the new. Paper, thirty pages, 10 cents. Truth Seeker Company, 62 Vesey street, New-York.

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"Wilshire's," New York, besides the usual Socialistic propaganda, has a reprint of Walter Hurt's "May 30th," the frontispiece of May To-MORROW.

"American Federationist," Washington, D. C., has a symposium on "International Peace" by prominent labor union leaders, showing the prevailing desire among this class for harmony.

"Opportunity," Los Angeles (formerly "The Segnogram"), is a magazine of general helpfulness in acquiring poise and self-control—a "magazine of optimism."

"Review of Reviews," New York, has an open letter from President Roosevelt on "Race Suicide," articles on "Chicago's New Mayor and the Traction Outlook," and on "A Co-operative Boarding House for French Telephone Girls in Paris," besides general current news and discussions.

Fra Elbertus continues his "trust busting" knock on the church by publication of a reply to a letter from the Rev. Dr. C. C. Albertson, D. D., LL. D., Rochester, N. Y., and by showing the influence of Christian Science in this connection, in the May "Philistine."

"Eternal Progress," Cincinnati, has some vital stuff on "How We Know That Truth Is Truth," "Right and Wrong," "The Real Meaning of Freedom—the Development of the Individual."

"World's Events," Dansville, N. Y., gives us "The Real Facts in the Japanese Case," "Hon. Chas. Curtis, the Indian Senator," and "Reflections on How the Rich Escape Punishment."

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"Health," New York, has contributions on "Vegetarianism," "High-Speed Human Metal" (showing the remarkable results of Fletcherism), and "The Unknown Processes of Vaccination."

"A Stuffed Club," Denver, has a rare study of "Robert Louis Stevenson and His Disease," giving the cause of the death of this brilliant author at the age of forty-five.

"The Craftsman," New York, contains "The Leaven of Art in the Affairs of Daily Life," "Primitive Folk of the Desert: Splendid Physical Development That Shows All the Characteristics of an Earlier Race," "Work for Deformed Children," and the customary departments of help and advice along artistic lines.

"Beauty and Health," Spottswood P. O., N. J., for girls and women, is full of good things for health, strength, grace and purity. Some of these are "Health and Beauty in Dancing," "Cambodian Women the Most Perfect of Mortals," "The Graceful Necks of Actresses," Woman's Question Department and the Woman's Forum.

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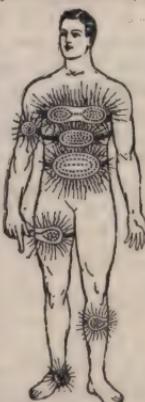
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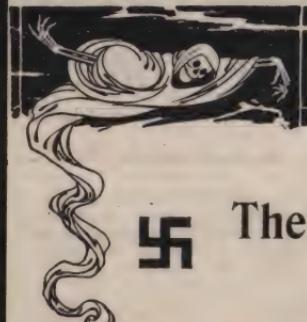
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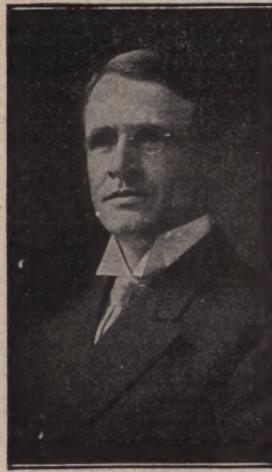


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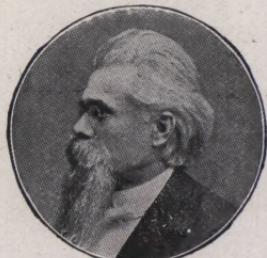
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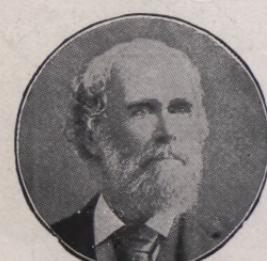
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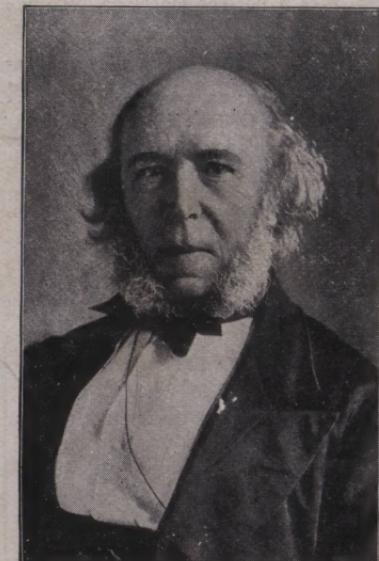
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